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ABSTRACT

This study addresses the issue of leadership development in the local church. The primary concern of the study is the validity of facilitating this development through conducting a class for church members in which leadership theory and skills and spiritual formation are taught and practiced. The project site, Perryville United Methodist Church, is a church with 217 members, located approximately 45 miles Southwest of Lexington, Kentucky.

The research chapter discusses related literature in the areas of leadership in general, church leadership in specific, and spiritual formation as it relates to leadership. This study reveals a variety of opinions concerning the over-all effectiveness of leadership training programs.

The project was organized using a quasi-experimental method. This method involved pretesting and posttesting both a test group and a control group. The test group met with the pastor for nineteen sessions over a nine-month period during 1987. The classes were conducted using lecture and discussion followed by practical application with regard to two ministries the group was planning. The curriculum addressed two main themes: (1) learning how to plan, and (2) learning how different kinds of people minister and lead in relation to their personality types and spiritual gifts. The results of the Myers-Briggs Type Indicator were used through-

out the project, both in the planning and in the implementation. Additional resources dealing with type theory were also found to be very helpful.

The project resulted in some positive improvements in the test group, especially with regard to their spiritual formation and their understanding of leadership. The number of new, or improved leaders developed as a result of the project, however, were statistically fewer than anticipated. Consequently the main hypothesis was not validated by the project. Several factors, some which were inherent in the situation and others which were weaknesses in the planning and/or implementation, contributed to this final result. These are discussed in detail in the dissertation with the final chapter containing suggestions for correction and improvement.

The project did produce results that would be expected by Christians spending time with their pastor in a study of the Bible and various Christian-life issues. The project failed to substantiate the claim made by some that leadership training does produce new and/or improved leaders. Due to the number of negative factors and weaknesses which influenced the project, it does not necessarily support the contention by others that leadership training does not produce new and/or improved leaders. The project does point out the value of learning about the needs, abilities, and preferences of local church members prior to establishing and conducting such a training program.

LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH

A Study of the Possibilities and
Problems Connected with Developing Leaders
for the Local Church

By

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of the requirements for the degree of

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DEDICATION

This dissertation is dedicated to my wife. Judy, and our two sons, Nathan and Wesley. They have endured long hours and a frequently absent husband and father. Judy deserves a special word of thanks for her help at the word processor getting the final copies ready for the two readers. The project-dissertation could not have been done without her assistance.

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CHAPTER 1

INTRODUCTION

This dissertation is related to a leadership training project which was carried out in the Perryville United Methodist Church, Perryville, Kentucky, from February 15, 1987 to November 1, 1987. Research done for the dissertation aided in the design, implementation, and ongoing development of the project, and in that way the dissertation serves as a record of the unfolding of the project over a total of 15 months. The dissertation provides a critical evaluation of the effectiveness of the project: its strengths and weaknesses. It includes insights for future usefulness for the project in this and other church contexts.

This first chapter is organized under the following headings: The Statement of the Problem, The Hypotheses, The Delimitations, The Definition of Terms, The Assumptions, The Significance of this Study, and The Organization of the Remainder of the Dissertation.

The Statement of the Problem

The main problem the project-dissertation addressed is presented and then followed by a description of the three sub-problems which arise from this main problem.

The Main Problem

The purpose of this project was to determine whether leaders for a local church could be developed by means of a leadership training class. It can be worded as a purpose statement: to develop leadership capability in selected church members by teaching them basic leadership theory and skills and enabling their spiritual formation. The project consisted of conducting a leadership training class, including twelve local church members who met twice a month for nine months.

The Subproblems

The three subproblems divide the main issue into smaller, more manageable units. Each is described by means of one or more questions.

The training class subproblem. Does participation in a special leadership class improve a person's interest in and ability to perform as a leader? Will meeting twice a month for nine months be sufficient to accomplish the desired results, maintain continuity, and keep the participants' involvement high?

The leadership subproblem. How can biblical and theological insights inform leadership theory and aid in skills development? What leadership skills are needed in the church? How does management theory relate to church leadership?

The spiritual formation subproblem. How does spiritual formation relate to exercising leadership in the church?

What elements of spiritual formation are essential to church leadership?

The Hypotheses

The hypotheses served as guides for the dissertation author as he planned, implemented, and evaluated the project and wrote the dissertation.¹ The main hypothesis was drawn from the main problem and the subhypotheses were likewise drawn from the subproblems. The validity of the main hypothesis was based on the validity of the subhypotheses. The main hypothesis was considered invalid if the subhypotheses were not all accepted as valid.

The Main Hypothesis

Through involvement in a leadership training class, selected present and potential local church members will learn how to lead others and experience spiritual formation.

The Subhypotheses

The three subhypotheses were directly related to the corresponding subproblems. Each subhypothesis was a summary of the results the pastor expected to achieve as he addressed the related subproblem.

The training class subhypothesis. A training class is a valid means of developing local church leaders.

The leadership subhypothesis. Leadership skills can be taught to present and potential local church leaders.

¹ Paul D. Leedy, Practical Research: Planning and Design, 3rd ed. (New York: Macmillan, 1985), 64.

The spiritual formation subhypothesis. Spiritual formation for leadership will take place when Christians study and work together.

The Delimitations

The project-dissertation is not concerned with leadership in general, but that which is based in the local church.

The project-dissertation deals with lay leadership and not clergy leadership.

The project-dissertation is primarily concerned with lay leadership in a medium sized United Methodist Church.

Spiritual formation is addressed only as it relates to leadership in the church, not as it relates to the home, family, community, or employment.

The Definition of Terms

The following terms, which occur in the dissertation, are defined in this section. The first set contains terms of a general nature. The second set deals with major statistical terminology.

General Terms

These terms are found throughout the dissertation. The definitions describe how the term or concept is used by the author.

Administrative Council. "The Administrative Council [is] the administrative body [of the local United Methodist Church] to which the members, organizations, and agencies [of that local church] are amenable, and the programmatic body which shall consider, develop, and

coordinate goals and program proposals for the church's mission."²

Affective domain. The affective domain in education "includes objectives which describe changes in interest, attitudes, and values, and the development of appreciations and adequate adjustment."³ "'Internalization' described well the major process of the affective domain."⁴

Author. The term 'author' is used in two ways; first, to refer to the person who wrote this dissertation, and second, to refer to the writer of a source in the related literature. The difference will be clarified when the term is used. See also the term 'pastor.'

Cognitive domain. "The cognitive domain. . . includes those objectives which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills."⁵

Congregational Reflection Group. The Congregational Reflection Group is a requirement of the Doctor of Ministry program at Asbury Theological Seminary and is made up of

² The Book of Discipline of The United Methodist Church--1984 (Nashville, TN: The United Methodist Publishing House, 1984), paragraph 244.1.

³ Benjamin S. Bloom, et. al, ed., Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain (NY: David McKay, 1956), 7.

⁴ Benjamin S. Bloom, et. al, ed., Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook II: Affective Domain (NY: David McKay, 1956), 44.

⁵ Bloom, Cognitive Domain, 5.

members from the student's local church (or situation if he/she is not serving as the pastor of a local church). The purposes of the group are to "get the Doctor of Ministry student through the program and to see that the project benefits the local church."⁴

Control group. The control group was one of the two groups of people directly involved in the Doctor of Ministry project described in this dissertation. The control group differed from the test group by taking the evaluation instruments without taking part in the classes. See also the terms 'test group' and 'Leadership Group.'

Council. The term 'Council' is an abbreviation of the Administrative Council.

Inventory. The term 'Inventory' is an abbreviated version of the test Spiritual Leadership Qualities Inventory and used for the purpose of conciseness in the dissertation.

Leadership Group. The term 'Leadership Group' was the title given to the twelve-member group that met with the pastor in class and took all the evaluation instruments. It is referred to as the 'test group' in this dissertation. See 'test group' and 'control group.'

Management by Objectives. The management theory, Management by Objectives, was used in the project to teach the test group about planning. As used here it consists of

⁴ Notes from Doctor of Ministry orientation, led by Reg Johnson, July 19-20, 1985, Asbury Theological Seminary, Wilmore, Kentucky.

determining an overall goal, then identifying the objective which, when accomplished, would produce that goal. Specific action plans were derived from the objectives that answered the questions, 'who?,' 'what?,' 'by when?,' 'where?.'

Participants. The term participants describes those persons who were members of either the test group or the control group. The specific group will be clarified, where it is relevant to do so.

Pastor. The pastor is the author of this dissertation and the pastor of the Perryville United Methodist Church where the project was conducted. The pastor selected, designed, implemented and evaluated the project. See also 'author.'

Personal Method. The term 'Personal Method' is an abbreviation for the booklet, Discovering Your Spiritual Gifts: A Personal Inventory Method.

Practicum. The term 'Practicum' describes that part of the project which consisted of members of the test group dividing into two teams to plan two new ministries for the church. This involved applying the theory that was being taught in the classes. All of the actual work on these ministries was done in class.

Pretest/posttest. The terms 'pretest' and 'posttest' describe the testing stage of the experimental method chosen for the project. The test group and the control group participated in these instruments both at the beginning and at the end of the project. The same tests were used both

times in order to determine whether any change had occurred and in which group it happened.

Quasi-experimental. The term 'quasi-experimental' describes the experimental method used with the project. It is based on nonrandom selection of the test and control groups. The specific design includes the use of pretest and posttest instruments.⁷

Reflection Group. The term 'Reflection Group' is an abbreviation of the term 'Congregational Reflection Group.'

Spiritual disciplines. The term 'spiritual disciplines' refers to those activities which contribute both to the practice of religion and to spiritual growth in the individual and the group.

Spiritual formation. Spiritual formation refers to the process of spiritual growth in the individual Christian.

Test group: The term 'test group' is used in the dissertation to describe the group who met with the pastor over the nine months. See also 'Leadership Group' and 'control group.'

Type Indicator. The term 'Type Indicator' is an abbreviation for the test Myers-Briggs Type Indicator.

Statistical Terms

This list contains the key terms used to present and analyze the testing instruments.⁸

⁷ Leedy, pages 218-219.

⁸ See Chapter 3, page 52, for additional terms. See the Appendix for the statistical formulas which were used.

Analysis of Variance. "The analysis of variance is a technique that separates the variation that is present into independent components; then these are analyzed in order to test certain hypotheses."⁹ The two statistical hypotheses that this technique addresses in the dissertation are: (1) the means of all the tests are the same (called the null hypothesis) or (2) the means of all the tests are not the same. 'Same' does not mean identical but close enough that any difference does not matter. Only one of these hypotheses can be accepted. The results indicate whether or not the observed changes in the test group are equal to what would be caused by pure chance (the null hypothesis). If the result is equal to or higher than the allowed margin of variance, the means of the tests are not equal and something other than pure chance affected either the test or the control group (the second statistical hypothesis). See also the terms 'ANOVA' and 'significant.'

ANOVA. The term ANOVA is the abbreviation for analysis of variance.

Chi-squared. "The chi-square statistic tells us whether our observations differ from what is expected by chance, when chance is defined according to a particular

⁹ H. T. Hayslett, Jr, Statistics Made Simple (Garden City, NY: Doubleday, 1968), 158.

set of rules...[either] the laws of chance. . .[or] some null hypothesis."¹⁰ The symbol is: χ^2 .

Mean. The arithmetic mean is the average score of the test in question. It is derived by taking the total score and dividing it by the number of respondents.

n.s. The term 'n.s.' is used when the particular statistical formula in operation indicates that there is no significance to the results. This appears in either of the following patterns: $F(7,12) = 1.345, p > .05$ n.s. See the next term for more explanation.

Significant. The term 'significant' is best described by Paul D. Leedy, who writes,

We speak, thus, of a factor as being statistically significant at the 5 percent level or at the 1 percent level of significance. In brief, what this means is that we permit a certain narrow margin of variance, which we deem to be natural and the result of pure chance. Any variation within this statistically permissible band is not considered to be important enough to claim our attention. Whatever exceeds these limits, however, is considered to be the result of some determinative factor other than that of natural fortuitousness, and so the influence is considered to be a significant one. The term significant, in the statistical sense in which we have been using it, is. . . 'giving a signal' that something is operating below the surface of the statistic that merits further attention and investigation.¹¹

Standard Deviation. "The standard deviation is the standard measure of variability in most statistical

¹⁰ Dean J. Champion, Basic Statistics for Social Research (Scranton, PA: Chandler, 1970), 130-131.

¹¹ Leedy, 200.

operations. It is an expression of variability from the arithmetic mean."¹²

Valid. The project hypothesis is said to be valid when that which it describes has occurred or been accomplished.

Variance. The variance is used in some statistical operations in this dissertation and is the square of the standard deviation.

The Assumptions

The Bible views church leaders as persons called by God and gifted for that ministry. Leaders in the Bible often needed help to discover their calling and encouragement in exercising their gifts in ministry (Romans 12:6-8; I Corinthians 12:4-11, 27-31; I Peter 4:10,11; II Timothy 1:6,7).

Leadership skills do not normally develop automatically and a local church needs a program of leadership development.

The pastor's role includes equipping the laity for leadership in ministry (Ephesians 4:11-16).

To fulfill that role the pastor needs to train persons for leadership or provide for such training.

Instruments can be secured or devised to measure skills, growth, and understanding.

The Significance of This Study

As a result of extended discussion with the Reflection Group, developing church leadership[✓] was selected as the

¹² Leedy, 193

focus of the project. This program thus had its origin in their insights about their own church.

The leadership of this church is presently clergy-oriented with little lay leadership in goal setting, planning, or implementation of its ministry. The Administrative Council looks to the pastor to give most of the leadership for ministry and programs, with the Trustees handling problems that arise with the facilities.

More lay involvement and initiative in leadership in the church was anticipated through a group of members developing leadership skills. Evidence of the effectiveness of this project was to be demonstrated by the following criteria:

1. Those who wanted to lead would take an even more active part in identifying needs and planning and implementing ministries to meet those needs.
2. Those who preferred to follow rather than lead would begin to take a more active part in the ministry areas they are involved in and give evidence of an understanding of how to give leadership if asked to do so.
3. Those who preferred to have nothing to do with formal ministry, either as a leader or as a member of a planning or implementing committee would begin to see themselves as open to the possibility of serving, at least as a member who knows how

planning is done and what should happen in order for a particular ministry to take place.

Although this project was limited to a nine-month involvement, it was assumed that repeating the class for other church members in successive years would contribute greatly to the improvement of lay involvement in leadership. In addition, refining and expanding the material into a two or three year program of leadership development is a possible result of this project.

Benefits to the pastor

1. The pastor would gain new insights into the following areas:
 - a) Leadership theory and practice
 - b) Empowering Laity
 - c) Personality type and development
 - d) Spiritual Gifts
2. The pastor would be involved in leadership training with several members of the church.
3. The pastor would have a valid ministry to offer any other church he serves.
4. The pastor would have the pleasure of working with an Administrative Council where some of the people have learned more about providing leadership in a Christian context and in a Christian manner.

Benefits to the local church

1. The local church would benefit by having persons

who have improved their ability to give leadership and grown spiritually in their relationship to Christ.

2. As other church members saw the improved leadership of those who took part in the project, some of them would be motivated to take part in future classes.

3. The local church would thereby have moved closer to the New Testament ideal with respect to lay involvement in ministry.

Benefits to the Church-at-large

1. The study could benefit the Church-at-large because one unit, Perryville United Methodist Church, gained stronger leadership.

2. A particular form of training could be tested as to its validity for developing leaders in other churches.

The Organization of the Dissertation

The dissertation is organized along the following lines. The project-dissertation is introduced and then the related literature is discussed. The project data is presented and then analyzed for meaning. Finally, the project is summarized and studied for weaknesses as well as strengths. The chapter headings and contents are as follows:

Chapter 1: Introduction

The project-dissertation is introduced by stating the main problem and the subproblems which are derived from it. The hypotheses are then described. The limits of the project-dissertation are discussed along with the special

terms used by the dissertation. The project's significance is presented. Finally, the organization of the dissertation is delineated.

Chapter 2: Related Research on Leadership Themes

The related literature dealing with leadership, in general, and church leadership, in particular, is discussed. Relevant concepts, suggestions, and principles are described. Where there is disagreement within the literature, the dissertation author shows how the divergent views inform his understanding of the topic in question. The chapter deals with the topics of Leadership Training, Leadership Skills, and Spiritual Formation for Leadership.

Chapter 3: Description of the Project

The actual project is described and the data from all the testing instruments are presented with no interpretation or analysis. The major elements of the chapter are the project selection and design, the recruitment procedures and pretest evaluations. The class content and practicum are discussed, followed by presentation of the remaining testing instruments. The points treated in this chapter are cross referenced through footnotes to the related points in Chapters 2 and 4.

Chapter 4: Interpretation of the Project Data and Determination of the Validity of the Hypotheses

The data presented in Chapter 3 are analyzed for its meaning and its relevancy to the theme of leadership development. Weaknesses in the project, which affected the

possible outcome, are addressed. The chapter makes relevant cross-references to the related literature research in Chapter 2. The chapter first interprets the training class data. The testing data are then dealt with. Finally, the hypotheses are reviewed and their validity discussed.

Chapter 5: Summary, Conclusions, and Recommendations

The project is reviewed by summarizing the project and its results. The weaknesses of the project are discussed along with the changes necessary for future uses of the project and areas for additional research. The chapter concludes with a description of the benefits the author gained through participation in the Doctor of Ministry program.

Bibliography

The bibliography consists of two sections. The first section contains those works which are referred to in the body of the dissertation. The second section lists the works consulted by the author but not cited.

Scripture Index

Appendix

The Appendix presents the raw data from the various tests as well as all communications related to the project. In addition, the lesson plans and devotional materials are included.

CHAPTER 2

RELATED RESEARCH ON LEADERSHIP ISSUES

This chapter presents insights gained through research in literature related to the three issues of (1) the Training Class, (2) Leadership Skills, and (3) Spiritual Formation for Leadership. Each of the three issues is addressed separately through various themes common to the literature. Where there is disagreement within the literature, the dissertation author will show how the divergent views inform his understanding of the theme in question. The main sections conclude with summary statements which pull together the concerns and issues.

The chapter as a whole concludes with a description of the overall insights and issues dealt with by the related literature. This conclusion also describes briefly how the research and insights informed the development and implementation of the project described in this dissertation. Chapters Three and Four go into more detail on the specific application of this research.

Training Class

The development of a leadership training program directs one's attention to four fundamental questions: (1) What is the Value of Training?, (2) What are the anticipated results or goals for training?, (3) Who should be recruited and trained?, and (4) How will the training be

structured? These relate to and affect one another. For example, choosing the structure first tends to define either the goals or the recruitment. Yet, without some beginning structure in mind, recruitment will be difficult. If recruitment issues are first, the goals and specific structure will most likely be based upon who participates. If goals are first, they will determine who is recruited and the kind of structure used. Prior to all of these, however, is one's attitude towards the value of training.

What is the Value of Training?

Appreciation for the values of leadership training varies in the related literature. This variety of views ranges from considering training as a waste of time to seeing training as an essential part of a church program. This study is most influenced by those authors who take the position that training programs can be an effective tool in the ministry of leadership development in the local church.¹ But, in addition, the following concerns raised by

¹ The following authors maintain that training programs will produce these positive results: Stanley J. Menking, Helping Laity Help Others (Philadelphia: Westminster Press, 1984), 81, 84; Larry Maddox, "Train Your Committees," Church Administration 29, no. 11 (August 87): 14; Larry W. Osborne, "Why Board Training Goes Awry," Leadership 8, no. 3 (Summer 87): 121, 123; Paul S. Fransen, Effective Church Councils: Leadership Styles and Decision-making in the Church (Minneapolis: Augsburg, 1985), 9; Perry Good, It's O.K. to be the Boss: Knowing Your Job - Doing Your Job, Guides for the Helping Professional (N.p., n.p., n.d.), 3; David P. Ludeker, "Cultivating Church Leaders," The Christian Ministry 16, no. 6 (Nov. 85): 14; Ronald H. Sunderland,

those who find training to be limited or negligible in its effectiveness are taken seriously and, as Chapters 3 and 4 point out, are found to be pertinent. They stress that the poor results from training come from ignoring or being unaware of the importance of these issues. Even those who reject the idea that a person without obvious leadership talent can be trained admit that when an organization pays attention to these items, training will produce some benefits.

(1) Training must be constantly analyzed for its relevancy and effectiveness. Otherwise the organization does not know if its investment of time and money is a wise or wasteful expenditure.

(2) Those who are trained will benefit the most if they are matched with the right job following the training.

(3) The environment should support the results of the training (my numbering and wording).²

"Sustaining Lay Ministry Through Supervision," The Christian Ministry 16, no. 6 (Nov. 85): 17. See also numerous additional authors listed in footnotes in this chapter.

² The following authors find little difference between trained and untrained people in comparable positions of leadership. They insist that leadership is a natural quality and cannot be taught or trained. Fred Fiedler, "The Trouble with Leadership Training is It Doesn't Train Leaders," Psychology Today, (Feb. 73): 92; and A Theory of Leadership Effectiveness (NY: McGraw-Hill, 1967), 253; (both written from a secular business perspective); Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, MI: Zondervan, 1980), 117; Murray G. Ross and Charles E. Hendry, New Understandings of Leadership: A Survey and Application of Research (NY: Association Press, 1957), 129, 130, 135; (written from a YMCA perspective); Fred Smith, Learning to Lead: Bringing Out the Best in People (Carol Stream, IL: Christianity Today, 1986), 26; Lyle E. Schaller, The Decision-Makers: How to Improve the Quality of Decision-Making in the Churches (Nashville: Abingdon, 1974), 191; Sunderland, 16 (cautions that without support, training will be useless).

A major argument of this group is that if either of the last two concerns are ignored the training will indeed be fruitless and irrelevant.

A fourth concern of this latter group of authors is specifically addressed and challenged by this project: Only those who have shown previous leadership qualities should be trained. In an environment where everyone has the opportunity to exercise leadership: in business, school, community, or church, limiting the recruiting just to those who have already proven their ability to lead may be a valid approach. It is the contention of this project that many church members have not had this opportunity and a leadership training program can be a means of determining the presence (or absence) of leadership potential.³

What are the Anticipated Results or Goals?

Once the assumption has been made that a training program will indeed produce results, the range of potential gains should be noted, especially for the final analysis of the program. These gains range all the way from attitude improvement (with no skill improvement) to the development of new leaders who are ready to take on previously unimagined challenges.⁴

When the program leader anticipates successful

³ Ross and Hendry, 128, 132, 141; Lyle E. Schaller, The Small Church is Different (Nashville: Abingdon, 1982), 76; Smith, 27.

⁴ Ross and Hendry, 128, 131, 148.

achievement of his/her goals, he/she approaches the process of training in a positive way. This attitude of expectation is transferred to the participants. Everyone sees the program as valuable and not as a waste of time. This leads the participants to have a higher morale and a belief that they will achieve the desired results.

These results are not automatic, however. There are times when no positive results may be evident. Many reasons may be given for this. At the outset, two specific reasons relate to the initial choice of participants: (1) inappropriate recruitment and/or (2) failure to allow for personality and gift differences.

Who Should Be Recruited and Trained?

The anticipated results will determine whether to recruit current leaders or those with unknown leadership ability. When improvement of current leadership is a major factor, participants could possibly be limited to those with proven leadership experience. On the other hand, if development of new leadership is important, persons who have yet to demonstrate leadership potential should also be considered.

As pointed out earlier, a valid reason for inviting those with less evident leadership qualities and skills is that unless people are given the opportunity to develop leadership ability, neither they nor the program developer will know whether they have the capacity to lead. Of course, when considering the final results, it is important

to take into account the possibility that either they may not possess innate leadership skills and qualities or they may have no desire to lead. The final results will certainly be negligible in those cases.

When considering the other potential hindrance of personality and gift differences, it is important to know that these differences are not usually serious conflicts over management style, theology, church doctrine, or church polity. They simply reflect people's different gifts, skills, abilities, and preferred ways of looking at and interacting with life.⁵

This applies as much to one's emphasis on particular gifts of the Spirit as to other, more 'human' personality traits. Just as it is inappropriate to expect everyone to

⁵ The following plea for understanding and accepting the differences between people: David Keirse and Marilyn Bates, Please Understand Me: Character and Temperament Types (Del Mar, CA: Gnosology Books, Ltd., 1984), 2 (secular); Chester P. Michael and Marie C. Norrisey, Prayer and Temperament: Different Prayer Forms for Different Personality Types (Charlottesville, VA: The Open Door, 1984), 8 (Christian, especially related to prayer and worship); Gordon Lawrence, People Types and Tiger Stripes, 2nd ed. (Gainesville, FL: Center for Applications of Psychological Type, 1982), 1, 5 (Education); Leroy Eims, The Lost Art of Disciple Making (Grand Rapids, MI: Zondervan, 1978), 29-30. The Scriptures present people's differences without criticizing: different abilities: Matthew 25:14-30; different 'fruit': Matthew 13:3-23; the twelve disciples: they were all radically different, yet were accepted for training and development; Mary H. McCaulley and Frank L. Natter, "Type Development: An Educational Objective," People Types and Tiger Stripes, 2nd ed., Gordon Lawrence (Gainesville, FL: Center for Applications of Psychological type, 1982), 66-68; Isabel Briggs Myers with Peter B. Myers, Gifts Differing, (Palo Alto, Ca: Consulting Psychologists, 1980), 4; Isabel Briggs Myers, "Introduction to Type," People

deal with life in the same manner, it is also a disservice when the participants are expected to have the same abilities and spiritual gifts. In addition, problems arise when spiritual gifts are seen as secondary or inessential. Emphasizing spiritual gifts as normal in the church helps keep the leadership Christian. Management theory, planning, and human skills supplement the spiritual dimensions of the church, but do not replace them.⁶

What is the Best Structure?

A program's goals and concerns for recruitment exist in time and space; therefore, concern for structure is necessary. Three factors affect the organization and structure of any training program: (1) the time available, (2) the goals to be achieved, (3) and the commitment level of the participants.⁷ Of these factors, the time available and the participants' commitment level have the most impact.

Types and Tiger Stripes, 2nd ed., Gordon Lawrence (Gainesville, Fl: Center for Applications of Psychological Type, 1982), A-1; Alan Brownsword, It Takes All Types! (Fairfax, Ca: Van Norman/Associates, 1987), 1.

⁶ See pages 37-39 in this chapter for more on the spiritual gifts. Menking, 79; Douglas R. Loving, "Equipping the Saints: Leadership Training in the Local Church," The Christian Ministry 11, no. 3 (May 1980): 36; Phil Granger, "Church Management: The Holy Spirit and Administration," 1987 Good News Convocation, July 14, 1987, urges using planning under the Spirit's guidance.

⁷ Douglas W. Johnson, The Care and Feeding of Volunteers, ed. Lyle E. Schaller, Creative Leadership Series (Nashville, TN: Abingdon, 1978), 113.

Highly committed people can learn a lot in a short time, while moderately or minimally committed people will take longer to learn the same material. Thus the specific structure will vary depending upon the situation.⁹

Regardless of the particular format, the program must challenge the participants. Mere cognitive acquisition of abstract knowledge does not guarantee one's ability to apply that knowledge.⁹ The affective dimension of human personality must also be engaged in the learning process. In addition, concrete experiences and opportunities to apply new learning must be provided.¹⁰

⁹ Examples range from one evening to twelve weeks and from a one-time event to an initial seminar followed by regular training throughout the year: Fransen, 9-11; Loving, 33; Maddox, 14-15; Menking, 86; Fred E. Fiedler, Martin M. Chemers, and Linda Mahar, Improving Leadership Effectiveness, Rev. Ed. (NY: Wiley, 1977), 4; Susan R. Furr and Juanita R. Lutz, "Emerging Leaders: Developing Leadership Potential," Journal of College Student Personnel 28 (Jan. 87): 86; The Guidelines for Leadership in the Local Church, 1985-88: Nominations and Personnel, Nashville: Abingdon, 1984: 14; Mark Campbell Ioset, "Developing a Program of Leadership Training for Elders of Smaller Membership Churches," DMin Dissertation, Pittsburgh Theological Seminary, Pittsburgh, PA: 1986: 59; Elmer L. Towns, How to Develop Leadership: Becoming a Leader (textbook and manual) (Lynchburg, VA: Church Leadership Institute, 1986), 12; Johnson, 113; Biblical examples are the time Jesus spent with the twelve disciples and the time Paul spent with Timothy and Titus.

⁹ Richards and Hoeldtke, 128.

¹⁰ Fine resources for determining both the appropriateness of particular curriculum and program elements and how well those elements can be expected to produce the desired change are: Benjamine S. Bloom, et al, ed., Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook I: Cognitive Domain and Handbook II:

One way to include the affective dimension is through the use of a practicum.¹¹ When working with trainees currently in leadership this should be some project from their area(s) of responsibility.¹² An alternative project is needed for trainees with unknown capabilities or those not currently assigned a leadership role. The best alternate project is an actual ministry/project that needs development. An artificial project, one that will not be put into practice once the course is over, risks minimal response by the participants. They will most likely fail to see any value in their efforts and not make any connection between the class and their role in the church. An actual project also runs this risk if the personalities and gifts of the trainees are not properly matched with the project. Having more than one project from which to choose meets this concern.

Summary

The three factors affecting the initial development of a training class program are the goals of the program, recruitment issues, and program structure. The program leader's confidence in the participants' ability to achieve the goals builds their morale. In addition to those who are

Affective Domain (NY: David McKay, 1956). Lawrence, 5, also addresses this issue.

¹¹ Johnson, 115; Ross and Hendry, 133.

¹² Smith, 113.

already leaders, persons who have not previously demonstrated leadership potential should be recruited in order to uncover any latent ability. The specific structure varies with the needs and experiences of the participants. Using a practicum facilitates affective application as well as cognitive learning. Because of their authentic nature, actual ministries are preferred over artificial ones for this practicum. This authenticity enables the participants to relate the exercises to real life.

Leadership Skills

Curriculum can address a variety of issues in leadership development. In consideration of the limits of the contextual project the following questions are specifically dealt with in this section: (1) What is a Leader? (2) What Goes into Planning? (3) Which Leadership Style is Best?

What is a Leader?

A leader is someone who is willing to take responsibility for getting something done and leading others in that process.¹³ In addition a Christian leader

¹³ Definitions of leadership range from power and control to meeting the needs of others. Keirsey and Bates, 129, give the simplest definition: "A leader is a leader only insofar as he has followers." Other authors who define leadership: Fiedler, Chemers, and Mahar, 2; Olan Hendrix, Management for the Christian Leaders (Milford, MI: Mott Media, 1981), 3, 4; Smith, 9, 21, 154; Towns, 10; Myron Rush, Management: A Biblical Approach (Wheaton, IL: SP Publications, 1983), 13; Theodore H. Erikson, "Small Churches Can be Powerful," New Possibilities for Small Churches, Douglas Alan Walrath, ed., NY: The Pilgrim Press,

should be described as having, first, a desire to do the will of God, second, a desire to meet the needs of people.¹⁴ and third, a desire and the skills to be a leader of Christians.¹⁵ While other qualities could be added to this list, they are simply more detailed explanations of these three characteristics.¹⁶

Once a basic definition of leadership is determined the program developer can decide how to approach the various leadership functions. These functions include such things as delegation of authority,¹⁷ addressing the needs of those present, as well as conducting¹⁸ and guiding planning.

1983: 93; Lyle E. Schaller and Charles A. Tidwell, Creative Church Administration (Nashville: Abingdon, 1975), 67; Ajith Fernando, Leadership Lifestyle: A Study of I Timothy (Wheaton, IL: Tyndale House, 1985), 15.

¹⁴ Matt. 22:34-40.

¹⁵ I Tim. 3:1.

¹⁶ Resources which go into detail on leadership qualities are: Towns, 26-31; Hendrix, 12; Schaller, Decision, 188-191; Barber, 178-181; "Great Leaders of the Bible and How They Led," Discipleship Journal 2, no. 2 (March 1, 1982): 5-6.

¹⁷ Ex. 18:13-27 (Moses' delegation of judgment authority). Plus, Hendrix, 82; Arnold "Nick" Carter, "How to Delegate," Your Church 32, no. 6 (Nov/Dec 86): 34.

¹⁸ This is dealt with in the section on Spiritual Formation. The following concur on its importance. Fiedler, Chemers, and Mahar, vii, comment by Martin S. Kellogg, VP of GE Company; Smith, 120; Fernando, 15; Good, 15-16; Sarah Workman, "Working with Volunteers," Pastor's Class, Kentucky Leadership Enrichment and Renewal Day, Kentucky Annual Conference, The United Methodist Church, Dec. 6, 1986.

Each of these functions should be present no matter what a group's purpose or overall goal. Often the first two can be taught by example as much as by precept. Planning, on the other hand, may require specific instruction, depending upon the participants' previous experience in leadership. Even those who have spent years leading others will benefit from a reminder of the steps necessary to get from the inception of an idea to its fulfillment. Just because a person has 'given leadership' for a number of years does not mean that person understands how to plan a ministry properly.

What Goes Into Planning?

No matter what the goal, an effective plan for achieving the goal is essential.¹⁹ The basic purpose of a plan is to reach a particular goal. Thus, before a group can begin to plan, they need to understand both the specific goal they are dealing with, and how that goal addresses the group's purpose. From that information, the group is able

¹⁹ The literature agrees across the board about the necessity for making specific plans. Granger; Ioset, 11; Menking, 63-65; James E. Cushman, Beyond Survival (Parsons, WVA: McClain Printing, 1981), 127-129, 132; Carl S. Dudley, Making the Small Church Effective (Nashville: Abingdon, 1978), 124; The Guidelines for Leadership in the Local Church: 1985-1988, "The Administrative Board," Nashville: Abingdon, 1984: 14, 15; Douglas M. Meeks, "Hope and the Ministry of Planning and Management," Anglican Theological Review 64 (April 82), 153, 160; George H. Outen, "Decision-making and Leadership," Engage/Social Action 5 (Feb 77): 55; Ronald K. Crandall and L. Ray Sells, There's New Life in the Small Congregation (Nashville: Discipleship Resources, 1983), 7, 49-51, 67.

to develop objectives that, once completed, will produce the desired goal. These objectives are then broken down into manageable tasks and assigned to particular people, either within the group or from the church.²⁰

An important aspect of planning is to include both frequent evaluation and a final consideration of the plans in light of the original goal. At designated points, therefore, the work in progress is evaluated and adjusted accordingly.

Which Leadership Style is Best?

Another consideration when designing plans is the type or style of leadership which will be needed. A church is made up of people who are relating to each other, to God, and to their community. Because of this, the variety of situations that can arise are practically endless. This means leadership styles and methods will necessarily vary as the specific situation changes.²¹ It is important to

²⁰ Basically, some form of management by objectives runs throughout the literature. Cushman, 127-129; Guidelines, Administrative Board, 15, 17; Rush, 102-105; Schaller, Decision, 34-36, 43; Schaller, Small Church, 24; Schaller and Tidwell, 56-63; Lindgren and Shawchuck, 85; Dale D. McConkey, MBO for Nonprofit Organizations (NY: American Management Association, 1975), 171; Greg Piburn, "Getting Down to Business," Group 13, no. 2 (Jan 1987): 22-23.

²¹ The literature varies in its description of leadership styles: ranging from dominance by one or a few to open sharing by many, from strict controls in order to preserve the status quo to a leader who guides but is willing for new insights and innovations to be developed. Crandall and Sells, 42; Fiedler, "Trouble," 26; Fiedler, Chemers, and Mahar, viii; Franssen, 44-46; Hendrix, 11-12;

emphasize that as long as the people's best interests and the will of God are kept in the forefront, no style of leadership is necessarily wrong. A style that allows for everyone's input and contribution before decisions are made is appropriate when there is time for this kind of interaction. At a crisis, when time is at a premium and swift action is called for, a more centralized style of leadership often functions better.²²

Leadership training programs contribute significantly by helping the participants learn to work best as leaders. Two ways of developing this understanding are the practicum and the study of Type theory.²³ Learning that one's preferred approach to leadership is not necessarily wrong contributes greatly to individual leader development. Another possible advantage to the study of types is not only learning how we act, but also learning how others prefer to

Ioset, 6; John W. Olley, "Leadership: Some Biblical Perspectives," South East Asia Journal of Theology 10, no. 1 (1977): 9; Ross and Hendry, 15; Rush, 12; Smith, 24, 25, 40-43; Ken Blanchard, "Management Power," Church Management: The Clergy Journal 63, no. 7 (May/June 1987): 96; Kenneth S. Kantzer, "Vacation by Objective," Christianity Today 31, no. 12 (Sept. 4, 1987): 15; Lindgren and Shawchuck, 21-22.

²² Crandell and Sells, 42.

²³ Keirse and Bates, Please Understand Me, Chapter 5, 129-166, contains quite a bit on leadership and Type theory. Two other resources based on Type theory but varying in some of the terms used are: Janice Crouse, "Personal Leadership Style Inventory" Available through Taylor University, Upland, IN; and "Target: You" by New Directions, Inc., Providence, RI. New Directions uses color codes instead of the Myers-Briggs letters and presents material dealing with Organizational Tendencies, Appreciation According to Color, Colors and Time, and Colors at Work.

act and react to life, thus, gaining patience and appreciation for the value of having more than one personality type on a leadership team.²⁴

Summary

Leadership must be defined (at least by the program developer) prior to specific plans about curriculum content. Participants should be taught to plan ministries based on their understanding of the church's purpose before attempting to develop objectives and tasks. No particular leadership style is always preferred. Three factors determine the appropriate style: 1) the requirements of the specific situation or task, 2) the will of God, and 3) concern for the needs of people. In addition to the use of a practicum, the study of personality types is recommended as a means of helping the participants learn about both their own approach to leadership and how others prefer to act and react.

Spiritual Formation

When comparing the church with other organizations, one of the major differences should be the presence of the power of God. In order to maintain this difference, the participant's spiritual formation should be an integral part of any training program. This section deals with the appropriate role of spiritual formation in leadership

²⁴ Keirsev and Bates, 152.

development. The sub-sections are: Is There a Best Way to Pray?, What is the Best Use of the Bible?, How Should Spiritual Formation Relate to Leadership?, How does Leadership Relate to the Christian Community?, and How do the Spirit's Gifts Relate to Leadership. A Summary will close the section.

Church leadership must strive to stay Christ-centered. This objective will be met as each leader is conformed to the image of Christ.²⁵ This image should permeate every aspect of a leader's life: decisions, relationships, responsibilities, service, etc.²⁶ Otherwise, the leaders begin to see themselves as the source of wisdom and guidance. As the leaders of a church keep their focus on Christ, they come to understand it is Christ, not themselves, who is the head of the Church. He is The Leader from whom all other leaders receive their authority and responsibilities.

Every effort should be made to match the personalities of the participants with an appropriate spiritual formation discipline. This includes such things as prayer, Bible study, worship, meditation, fasting, contemplation, and service. The specifics will vary as to how these are worked

²⁵ Rom. 8:28-30; 12:1-2.

²⁶ Steve Harper, "John Wesley: Spiritual Guide," Wesleyan Theological Journal 20, no. 2 (Fall 1985): 94; M. Robert Mulholland, Shaped by the Word: the Power of Scripture in Spiritual Formation (Nashville, TN: The Upper Room, 1985), 27, 29.

into the structure of the program. One or two may be emphasized over the others, depending upon the background of the participants and the time available. When a limit must be placed on the number of disciplines which can be addressed, prayer and Bible study should be dealt with first.

Is There a Best Way to Pray?

Prayer is an important part of spiritual formation. When a Christian is being conformed to the image of Christ, his/her prayer life takes on new meaning. This is essential for a leader of Christians. Prayer is either routine or a vital part of life. While most Protestants look upon prayer as something everyone can do, it also needs careful development. The participant should expect his/her prayer life to improve during the program.

The program can benefit from the application of Type theory to prayer.²⁷ As participants experience different approaches to prayer and worship, they will deepen their understanding of their own preferred way to pray and discover new ways to come before God. Also, they will increase their appreciation for the way people differ as well as how they are alike. This understanding will enhance

²⁷ Michael and Norrissey, 7, describe how an understanding of Type can contribute to prayer and worship. In contrast to Keirsey and Bates, they affirm (pg. 93ff) that God is able to help a person use all of his/her personality, through the effects of the Holy Spirit and practicing little used ways of relating to life and God.

their leadership ability, for they will not try to fit everyone into the same mold.

Subjective experiences like prayer are always open for the intrusion of error, however slight. Thus, in addition to the subjective encounter with God, participants should be exposed to objective truth. For that reason, study of the Bible should also be included in any leadership training program.

What is the Best Use of the Bible?

The Scriptures, along with the Holy Spirit, are the source of guidance for the Christian.²⁸ As such, even when a particular problem is being addressed, the Word of God should be approached with an open mind. This enables one to learn God's message without imposing one's private message on God.²⁹ More so than those who follow, leaders can be especially tempted to use the Bible to support some favorite project or method of handling a problem.

While personality and background determine how structured Bible study will be, some effort toward organization and discipline will be beneficial. Added benefit results from helping the participants see how the

²⁸ II Tim. 3:16-17. The following authors make an argument for turning to the Bible for counsel: Fransen, 21, 24; Harper, "Wesley," 92; Richards and Hoeldtke, 234; Steve Harper, "A Response to 'The Devotional Use of Scripture in the Wesleyan Movement,'" Wesleyan Theological Journal 16, no. 2 (Fall 81): 8; William Vermillion, "The Devotional Use of Scripture in the Wesleyan Movement," Wesleyan Theological Journal 16, no. 1 (Spring 81): 51, 53, 56-57, 58, 59.

²⁹ Mulholland, 22, 24, 33; Vermillion. 59.

various spiritual formation disciplines relate to the role of the leader.

How Should Spiritual Formation Relate To Leadership?

Christians expect God to be present every time they come together.³⁰ This is a key factor in relating one's Christian life to leadership. It is important to begin each meeting by addressing the needs of those present: spiritual, emotional, physical, and relational.³¹ The program leader needs to include prayer and Scripture as well as a time of sharing. When the members of the group observe him/her applying spirituality to business they will be encouraged to do so.

Nehemiah serves as a biblical example of the blending of spirituality and leadership. Upon hearing about the condition of Jerusalem, his initial response was to turn to God in prayer. He then relied upon both prayer and planning as he proceeded to win approval for the mission to Jerusalem. Throughout the story, Nehemiah is seen as one who depends upon God, sets goals, makes plans, delegates authority, resolves conflict, rewards faithful and capable work, with flexible leadership style.³²

³⁰ Matt. 18:20; also emphasized by Loving, 33; and Douglas Alan Walrath, "Possibilities for Small Churches Today," New Possibilities for Small Churches, Douglas Alan Walrath, ed. (NY: The Pilgrim Press, 1983), 13.

³¹ Good, 15, 16.

³² Barber, 95.

How Does Leadership Relate to Christian Community?

There are a number of valid reasons for meeting with other Christians: to support one another's Christian journey, to engage in ministries in the church and in the world that can be done better by groups than by individuals, to gather for study and worship, and in obedience to the Word of God.³³ Whenever two or more people come together for more than casual sharing or fellowship, a leader is commonly needed. In addition to making decisions (or guiding the group in that process), leaders serve to enhance and deepen the process of togetherness or community. This is essential, whether the group has gathered for worship, study, service, fellowship or administration.

An important dimension of building community is helping participants experience the benefits of being with other Christians.³⁴ It is imperative, in this regard, for the

³³ James D. Anderson and Ezra Earl Jones, Ministry of the Laity (San Francisco: Harper and Row, 1986), xii; Harper, "Wesley," 92; Henri Nouwen, J.M., "A Spirituality of Waiting: Being Alert to God's Presence in our Lives," Weavings 2, no. 1 (Jan/Feb 1987): 12. These two authors describe Christian community as being essential to spiritual growth. Chester A. Pennington, "To Equip God's People: Notes on a Theology of Ministry," The Iliff Review 36 (Fall 79): 12; Scripture likewise encourages, in fact, directs Christians to join together regularly: Heb. 10:24-25.

³⁴ James Gaines, "Affirming Volunteer Leaders," Church Administration 29, no. 6 (March 1987): 32-34; Menking, 80-81; "Great Leaders," 4-5; Richards and Hoeldtke, 228, 229,

program leader to model affirmation of and support for the participants and encourage them to do the same for one another. As they experience and then practice the benefits of Christian community they enhance their own leadership style. A future benefit, once the training is completed, will occur as the church's leaders continue expecting this kind of support and encouragement from those they work with as well as from those they lead, possibly eliminating some cases of drop-out and burn-out.³⁵

In addition to emotional and relational support, a Christian community also helps its members develop their natural talents and those abilities which are gifts of the Spirit.³⁶ Since these spiritual gifts are designated for use on behalf of the church, it is appropriate that an effort be made by the community of faith to identify and encourage their use.³⁷

How do the Spirit's Gifts Relate to Leadership?

While the subject of the gifts of the Spirit generates a wide variety of responses, it is the position of this study that the 20 gifts recorded in the New Testament are

308; Phil. 2:1-4; I Thess. 4:9-12; II Thess. 1:3; Phile. 7, 22; I Peter 4:8-9.

³⁵ Gaines, 32.

³⁶ Richards and Hoeldtke, p. 261.

³⁷ I Cor. 12:4-12, 26-27.

manifestations of God for the church.³⁹ These gifts, which cover a wide variety of ministries, can be summed up as either speaking or action gifts.⁴⁰ The loving work of the Spirit's gifts reveals God's work.⁴¹ These gifts, which are given for the benefit of the whole church, serve to empower the individual Christian for service and leadership.⁴² It is at this point that those deemed most unlikely for leadership by secular standards can be made fit to lead the church.

Leaders of the church must seek from the Lord the gift(s) most suited to their responsibilities. Furthermore, they are to help their followers understand and develop the gift(s) they have received.⁴² When the gifts of the

³⁹ Rom. 12:4-8; I Cor. 12:4-11, 28-30; Eph. 4:11; Kenneth Kinghorn, Gifts of the Spirit (Nashville, TN: Abingdon, 1976), 41; Gerald G. Small, "The Use of Spiritual Gifts in the Ministry of Oversight," Journal of Christian Education (1980): 27. Small argues that certain gifts were "foundational gifts(s) (Eph. 2:2) and [are] therefore temporary." By this he means no longer present, having ceased with the end of the apostolic age. He goes on to say that "some of [their] functions may be carried out by overseers of the centuries following the apostolic age" (27). He seems to be in conflict with himself. The dissertation author considers Small's use of Eph. 2:20 as inaccurate in the light of the specific references to the gifts which do not single any out as 'temporary.' See the Appendix for copies of Kinghorn's and Small's lists.

⁴⁰ I Peter 4:10-11. Kinghorn, in Gifts, 41, separates them into "Enabling Gifts, Serving Gifts, and the Gifts of Tongues and the Interpretation of tongues."

⁴¹ I Cor. 13:1-3. The unloving use of the Gifts serves only to diminish or even ruin their use by the church.

⁴² I Cor. 12:7-11.

⁴³ Richards and Hoeldtke, 261; Hahn, 11; Dale L.

Spirit are used in conjunction with natural abilities, the church will indeed manifest the presence of God. As the laity practice their gifts and abilities within the confines of church-based ministries they will be building skills which can be applied to world-based ministries.

Summary

Church leaders are to conform to the image of Christ, the source of their authority. Prayer and Bible study are primary spiritual disciplines. Insights from personality type theory aid in deepening one's understanding both of one's own prayer life and how others may pray best. Bible study offers an objective balance to the subjective experience of prayer. Integration of these disciplines, especially by those in leadership positions, is essential. Nehemiah is an excellent example of this integration.

The motives for Christians getting together vary, but regardless of why a group of Christians forms, leadership is usually essential. In addition to decision-making, the leader serves as facilitator of the community, especially through the use of modeling. The gifts of the Spirit are partial evidence of God's presence. The leader also helps his/her followers seek and develop the gift(s) God chooses to give them.

 Leinbach, "But It's Not My Gift," Leadership 8, no. 3 (Summer 1987): 71; also stresses the church's role in developing a particular gift. Small, page 30; Kinghorn, page 40.

Chapter Summary

Training helps prepare people for leadership first, by improving current leaders, and second, by helping others find out if they have leadership potential. Thus, unless one's goal is just to improve existing leadership, those of unknown leadership potential should be recruited along with those with known leadership ability. One can expect leadership training results that range from attitude improvement to vastly improved or brand-new leaders. Adequate leadership assignments after the training and follow-up of those who go through the training contribute to long-range effectiveness and value of leadership development.

When designing the program, care must be taken to address both the cognitive and the affective dimension of learning. In addition to leadership experience, differences in personality, temperament, natural ability, and/or spiritual gifts must be allowed for. A practicum provides hands-on experience for the participants and meets the concern for affective learning. The specific structure of the program will be determined by the local situation, people involved, time available and subjects to be learned.

The curriculum depends upon the needs of the organization and/or the participants. Basic to any curriculum should be lessons on how to plan a ministry so that it is based upon the organization's objectives. A variety of leadership styles should be presented without

necessarily stressing any one style as superior to any other style.

As this project deals with church leadership, the program should encourage the spiritual formation of the participants. Prayer and Bible study are foundations of this formation. The trainer should model the relating of spiritual life to leadership, keeping the meetings both people-oriented and program-oriented at the same time.

The training class should develop a sense of Christian community among the participants. Within this community the participants are encouraged to develop their prayer life, ability to study the Bible, and seek the Spirit's gifts for ministry. In this way, they will see that they are ministers of Christ. As the trainer accepts the participants' struggles and experiences of God, they in turn learn to accept each other's struggles and experiences of God.

The project, described in the next chapter, is based on the following theoretical premises drawn from research in the foregoing literature:

- 1) Training does contribute to leadership development
 - Through giving technical skills to potential and current leaders.
 - Through providing an arena where people without leadership experience can find out if they do indeed want to lead or have any innate leadership skills.
- 2) Management (or ministry) by objectives is the basic planning method taught in the project.

- 3) Spiritual formation must be part of leadership development, especially prayer and Bible study.
- 4) Personality and temperament studies are integral to the project, both in lesson development and as part of the curriculum.
- 5) Cognitive and affective dimensions of learning are addressed both in lesson development and through using a practicum. Two ministries are used which are currently not part of the church program.

CHAPTER 3

DESCRIPTION OF THE PROJECT

This chapter describes the project which was designed to develop new leaders at Perryville United Methodist Church. The following topics are treated in the chapter: Project Selection, Project Design, Recruitment Procedures, Pretest Evaluations, Class Content, The Practicum, Mid-program Evaluations, and Posttest Evaluations. Each section concludes with a summary of its data. The chapter closes with a brief review of the chapter contents. Chapter 3 only presents the data from the project. This data is summarized and interpreted in Chapter 4. Footnotes are used to cross reference the data to its interpretation.

Project Selection

This segment describes the process by which the topic of leadership development was chosen. Three things played significant roles in this process: the pastor's Congregational Reflection Group, an interview with Dr. Frank B. Stanger, and the pastor's realization that the church needed more persons with leadership skills in the congregation.¹

The Congregational Reflection Group consisted of six

¹ See pages 1 - 4 in Chapter 4.

members of the Perryville United Methodist Church who met regularly with the pastor during the development and implementation of the pastor's Doctor of Ministry contextual project. All six members of the Congregational Reflection Group were actively involved in leadership roles in the church and served on the Administrative Council, the main administrative body of the local church.

The Congregational Reflection Group served as both a source of encouragement and a sounding board for ideas related to the project.² The pastor did the actual planning and leading of the project. In the process, he presented each major step in its development to the Congregational Reflection Group for comment, modification, acceptance, or rejection. The Congregational Reflection Group met a total of sixteen times from October 8, 1985 to January 14, 1988. The final meeting consisted of a party for all those who participated in the project.

The pastor's original goal for a contextual project was to implement some form of discipleship ministry, which would have attempted to address the needs of all the members of the local church. This description was shared at the October 8, 1985 meeting of the Congregational Reflection Group.³

The pastor made several attempts to draw up specific

² The discussion for this is in Chapter 4, on page 108.

³ See Chapter 4, page 108.

plans for such a project. He finally realized that this topic was far too broad and would need major restructuring and refining.⁴ In an effort to clarify and sharpen the focus, the writer contacted Dr. Frank B. Stanger who used a discipleship-type ministry at the Centenary United Methodist Church, Lexington, Kentucky.⁵

In the interview, Dr. Stanger identified ten areas of Christian experience as necessary for proper spiritual formation. These areas, developed during his work at Centenary United Methodist Church, appeared to cover all the possible ways a person might want or need to grow as a Christian.

1. BIBLE STUDY: Skills for self and leadership
2. THEOLOGICAL STUDY: Main theological doctrines: Father, Son, Holy Spirit, salvation, etc.
3. DEVOTIONAL LITERATURE OF THE AGES: Primarily the classical literature.
4. PRAYER: Praise, intercession, and petition.
5. PERSONAL SPIRITUAL DISCIPLINES: Fasting, submission, prayer, celebration, meditation, etc.
6. COMMUNITY: Relating to others.
7. STEWARDSHIP.
8. WITNESS & EVANGELISM.
9. SERVICE.
10. PSYCHO-SOCIO GROWTH: Applying insights of psychology and sociology to spiritual spiritual formation.⁶

⁴ The writer is particularly grateful to his advisor, Dr. Fred Layman, and to Dr. Wayne Goodwin, both on the faculty of Asbury Theological Seminary, for their help in keeping the goal of a manageable project always in the forefront.

⁵ This interview is discussed in Chapter 4, page 2. The full interview is in the Appendix.

⁶ Interview with Frank B. Stanger, October 23, 1985, in his home in Lexington, Kentucky.

An eleventh area of "leadership" was proposed by the author. After some discussion, this eleventh area was subsequently added to the list.

The interview produced the following questionnaire, based upon these eleven areas. The questionnaire was designed to determine the one or two specific areas which might be the concern of the project.

SPIRITUAL FORMATION 'NEEDS' AREAS

1. BIBLE STUDY: "Do you feel you have an adequate understanding of Scripture?"
 2. THEOLOGICAL STUDY: "Do you feel you have an adequate understanding of what the Christian Church has taught through the ages and what the United Methodist Church teaches in particular?"
 3. DEVOTIONAL LITERATURE OF THE AGES: "Do you feel you have an adequate acquaintance with devotional literature from a variety of periods of church history?"
 4. PRAYER: "Is your prayer life meaningful to you?"
 5. PERSONAL SPIRITUAL DISCIPLINES: "As a professing Christian are you participating in at least one personal spiritual discipline, such as fasting, submission, meditating, or celebration that relates to either your body, mind, and/or spiritual life?"
 6. COMMUNITY--BODY OF CHRIST: "Do you realize the necessity of being related to other Christians spiritually and are you working at establishing such relationships?"
 7. STEWARDSHIP: "Are you attempting to practice total stewardship--of all that you are and of all that you have (not just 10% of your income but 100% of your life)?"
 8. WITNESS AND EVANGELISM: "Do you feel that you are an effective witness for Christ? And do you witness regularly?"
 9. SERVICE: "Is your daily life characterized by service to others in the Name of Christ?"
 10. PSYCHO-SOCIO GROWTH: "Are there any barriers to spiritual growth in your thinking, your emotions, or your relationships that you would like addressed?"
 11. LEADERSHIP: "Are you comfortable giving leadership to others in the church and does your leadership produce results that benefit yourself and others?"
-

This questionnaire was given to the Congregational Reflection Group on November 10, 1985, and was the subject of discussion at each of the next two meetings on December 8, 1985, and January 5, 1986. The Reflection Group consensus was that the church needed to develop its own leadership before starting any new areas of ministry.

The pastor continued to work with the Congregational Reflection Group in refining the overall topic until July, 1986. At that time the decision was made by the pastor to change the thrust of the project from a general discipleship program to a more specific program of leadership development. This was shared with the advisor and the Congregational Reflection Group and received acceptance from both.

Project Design²

As a result of this change, the project was designed as follows: the pastor meets for one hour approximately twice a month for nine months with a group of ten to twelve church members for the purpose of studying how to be better leaders. The three areas of planning for this project are on the mechanics of the class, leadership skills to be taught, and spiritual formation of the participants. Research in related literature on these themes, as recorded in Chapter 2, ran parallel to the development and implementation of the

² This data is discussed in Chapter 4, pages 110-113.

project.⁸ The relevancy of this research will be mentioned at appropriate points throughout this chapter.

A time frame of nine months was selected for the project's operation for two reasons: (1) the pastor thought it provided enough time for the project to bring about possible changes in the participants and (2) it provided a length of time for the project that met the advisor's recommendation and the Doctor of Ministry program expectations. The pastor made the decision to meet twice a month with the test group in an effort not to abuse the available time that the participants were able to invest in the project.

The classes met on Sunday evenings for one hour prior to the evening worship service. The selection of this particular time was purely utilitarian--it was the best time available for most of the people.

The curriculum was broken down into two main divisions: (1) learning how to plan a ministry,⁹ and (2) learning how different kinds of people minister and lead in relation to their personality types and spiritual gifts. The initial goal was to encourage and develop existing leaders. As the next major section indicates, that goal was quickly replaced

⁸ See the following pages in Chapter 2: Training Class, 17; Leadership Skills, 26; Spiritual Formation, 31.

⁹ The research presented a fairly common description of planning. The leadership theory selected for lessons in this project was management by objectives. See footnotes 19 and 20 of Chapter 2, pages 28-29 for sources on this topic.

by a goal of developing new leadership for the local church.

The schedule, which the writer developed and the Congregational Reflection Group approved, called for recruitment to take place in December of 1986 and January of 1987,¹⁰ with classes beginning in February of 1987. The final class session would be November 1, 1987. During the first three class sessions (2/15, 3/1, and 3/15) the project was introduced to participants and the pretest instruments were administered.¹¹

During class sessions four through eight, (3/22, 4/5, 4/26, 5/3, and 5/17) lessons on planning were presented. These lessons dealt with methods for relating a new ministry to the goals of a local church and the strategies for developing that ministry's goals, objectives, and specific action plans. More details are given in the section entitled Class Content.¹²

A practicum was developed to provide practice opportunities to reinforce the learning involved in the lectures.¹³ The practicum used two new potential ministries for the local church: (1) a visitation ministry to those

¹⁰ See Chapter 4, page 98

¹¹ See the discussion under methodology, pages 72 and 126.

¹² See page 9.

¹³ See notes on page 25 of Chapter 2 for a discussion on the value of the practicum and the cognitive and affective dimensions of learning. See pages 73 - 75 in this chapter for a fuller description.

who are home-bound, and (2) a visitation ministry to those persons in the community who are not active in any church.

In Lessons nine through eighteen (6/7, 6/28, 8/2, 8/23, 8/30, 9/13, 9/20, 9/27, 10/11, and 10/18), the following issues of leadership were addressed: delegation of authority, spiritual gifts and leadership, and various leadership styles.¹⁴ The final class, on Nov. 1, 1987, served as a time for the Leadership Group to share verbal affirmations with one another.¹⁵

The spiritual dimension of the project was maintained in five ways. These were corporate prayer, Bible lessons in class, leadership devotional scripture, journal, and personality-based devotional scripture.¹⁶

The methodology used to determine the success or failure of the project is properly called quasi-experimental, due to the inability of the recruiting methods to ensure randomness in the selection of participants.¹⁷ The specific design is called the non-

¹⁴ See page 58 of this Chapter for description of these topics.

¹⁵ See Chapter 4, page 120.

¹⁶ The Bible lessons and devotional scriptures are discussed on page 23 under the heading Class Content. Footnote 6, Chapter 2, stresses the need to maintain a balance between the spiritual and the managerial. Also, the discussion on pages 15-24 of Chapter 2 emphasizes the necessity of spiritual and church-based elements to support leadership training. See further description of these 5 on page 81-85 of this Chapter.

¹⁷ Leedy, 218. See page 53 for the recruiting methods.

randomized control group pretest-posttest design, and consists of two groups functioning at the same time. Both groups take the same pretest-posttest instruments, but only one group, the test group, receives the treatment or experience being tested. The other group, termed the control group, is not exposed to the treatment at all. The treatment, in this case, is the nine-month leadership training class. This design can be portrayed by the following paradigm:

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01 --> X --> 02
03 -->      --> 04

```

01 and 02 are the pretest and posttest evaluations of the experimental group, before and after its exposure to the experimental variable X. 03 and 04 are the pretest and posttest evaluations of the control group.¹⁸

The term Leadership Group was used to describe the experimental group during the nine months of the project. For the remainder of this dissertation the term test group will refer to the experimental/Leadership Group. The term control group will refer to those who took the evaluation instruments but did not take part in any of the classes. It did not receive any 'treatment.'

A number of testing instruments were used to determine the validity of the project-dissertation hypotheses. These instruments, what they measured, and the resulting data are discussed under the following headings: Pretest Evaluations, Mid-program Test Evaluations, Posttest Evaluations. The

¹⁸ Leedy, 219.

question of validity will be supported or rejected in large part by the statistical analysis of these instruments.

In considering the statistical analysis, the following terms or symbols will be used:¹⁹

Population: a group of scores. The test group scores for a particular test is one population, the control group scores for the same test is another population.

n: The number of scores or observations in one population.

s: The standard deviation symbol.

s²: The variance symbol.

F-ratio: A statistical figure used to determine the significance of the difference between the variances of two populations. See 'Analysis of variance' definition on page 9, Chapter 1.

p < .10 (or .05) Significant: This formula indicates that something other than chance affected the results. The figure .10 is 10 out of 100 times, .05 is 5 out of 100 times. Unless otherwise indicated .05 is the margin for comparison in this project.

p > .05 n.s.: Chance would have produced this much or more change 5 times out of a 100, therefore, not significant (n.s.)

t: A test used to determine the significance of the difference between the means of the two populations. The 't-score' is the square root of the variance score.

Chi²: Used to determine the significance of the number of people, in each population, who were on one side or the other of the mean.

x²: The symbol used to represent the Chi-squared operation.

¹⁹ See Chapter 1, page 8-11, for additional statistical terms.

For the hypotheses to be determined as being valid, each one will have to be supported by significant statistical results as measured by the various instruments. For the main hypothesis to be considered valid, all three subhypotheses will need to be accepted as valid.

Recruitment Procedures²⁰

The initial goal was to recruit participants for leadership development from the 1987 Administrative Council. The Administrative Council is that group of elected laity in the local United Methodist Church which is charged with the ongoing operation and ministry of the local church. All committees and boards report to the Administrative Council, which in turn makes an annual report to the Charge Conference of the local church. All of its members are also members of the Charge Conference, along with any ordained persons who are part of the local church. This section notes the various methods used to secure enough participants for the project to have validity and, allowing for expected attrition, to be able to continue for nine months.

How the Test Group was Recruited.

The program was initially presented to the full Administrative Council at its November 24, 1986, meeting. An outline of the project was handed out, along with copies of the Spiritual Leadership Qualities Inventory and a response card. The intention was to have everyone take the

²⁰ See description in Chapter 4 pages 113-115.

Inventory. Those who chose not to participate in the test group would serve as the control group. The Council's response was minimal: of the 29 members, 18 took the Inventory and only one signed up for the Leadership Group.

Following this first attempt, specific members of the Council and the church at large were individually contacted during the month of December, 1986, and invited to take part. The following incentives were included in this invitation: the church would benefit, they would benefit, and the pastor would benefit. Ten persons volunteered as a result of this approach. As an additional step, Dr. Fred Layman, the writer's Faculty Advisor, preached at the morning worship service, January 25, 1987. This resulted in one additional volunteer, giving a total of twelve participants in the test group.

Of these twelve persons, four dropped out over the course of the nine months giving the following reasons. The first secured new employment requiring Sunday hours. The second was uncomfortable with the idea of being a leader. The third person's reason was health related. The fourth person's reason had to do with an inability to understand what was being taught.

The remaining test group members achieved the following attendance record:

Four attended all nineteen classes (100%)

One attended seventeen classes (89.5%)

One attended sixteen classes (84.2%)

Two attended twelve classes (63.2%)²¹

How the Control Group was Recruited.

Once the test group was formed, members of the Council who were not in the test group were asked to join a second group which would not take the classes but would take the evaluation instruments. This invitation was offered through a letter with a return card enclosed and resulted in seven persons.²² In an effort to have a control group that was close in size to the test group, church members who were not on the Administrative Council were randomly selected and then contacted by letter.²³ This produced an additional six responses, for a total of thirteen members in the control group.

Summary of the Results of the Recruiting.

The project began with twelve persons joining the test group and thirteen joining the control group. Table #1 describes the number of group members with leadership responsibilities in the local church.

Column 1 gives the number of persons in each group who are members of the Administrative Council.

²¹ See Chapter 4, page 112 for interpretation and the Appendix for the attendance records.

²² See Appendix.

²³ Numbers were assigned to active members of the local

Column 2 identifies how many test and control group members are on committees or boards in the church, but not members of the Council.

Column 3 shows persons who are not serving in any elected position in the church.

Table #1				
<u>Current Leadership Composition of the Two Groups</u>				
<u>At the Beginning of the Project</u>				
(1)	(2)	(3)	(4)	Total
Test Group:	7 (58%)	2 (17%)	3 (25%)	12
Control Group:	7 (54%)	1 (8%)	5 (38%)	13
 <u>At the end of the Project</u>				
Test Group:	4 (50%)	2 (25%)	2 (25%)	8
(Four members dropped out)				
Control Group:	7 (54%)	1 (8%)	5 (38%)	13

Source: Charge Conference records of the Perryville United Methodist Church, 1978-88.²⁴

Table #2 describes the church leadership background of both groups. This data is taken from church officer lists from 1978 through 1988, with a gap in 1981-82.

Table #2				
<u>Church Leadership Background of Both Groups</u>				
<u>Previous Church Leadership Experience</u>		<u>Average Years Served</u>	<u>Served 4 Yrs or Less</u>	
<u>Yes</u>	<u>No</u>			
Test	11 (91.7%)	1 (8.3%)	3.83 years	5 (45.5%)
Control	11 (84.6%)	2 (15.4%)	3.85 years	3 (23.1%)

Source: Charge Conference records, Perryville United Methodist Church, 1978-88.

church who were not on the Administrative Council or previously asked to join the test group. These numbers were then chosen at random, using the random number chart, pg. 149 of Leedy, 3rd ed. The writer's library card number was used to pick the column and row. Out of the thirty-two possible names, this method singled out eighteen persons of whom six agreed to join.

²⁴ All sources of Tables will be located within the

Table #3 lists the number of elected church positions the members of the test and control groups hold or have held between 1978 and 1987. The first total concerns those which involve leading others. The second total is for ones which, in a church the size of Perryville, are usually done without involving others. The third total involves strictly membership positions.

 Table #3
Background Leadership Role Categories of Both Groups

	<u>Test Group</u>	<u>Control Group</u>
1. <u>Lead others:</u>	5	6
2. <u>Solitary Responsibilities:</u>	5	4
3. <u>Committee/Board Membership:</u>	6	8

Source: Charge Conference records, Perryville United Methodist Church, 1978-1988.²⁵

Table #4 contains the group composition by sex and by age.

Table #4
Group Composition by Sex and Age

(x)= Percentage of group						
<u>Group</u>	<u>Men</u>	<u>Women</u>	<u>- 25</u>	<u>26-40</u>	<u>41-60</u>	<u>60+</u>
Test:	3 (25%)	9 (75%)	2 (17%)	2 (17%)	3 (25%)	5 (41%)
Control:	5 (38%)	8 (62%)	1 (8%)	3 (23%)	4 (31%)	5 (38%)

table or figure. William Giles Campbell, Stephen Vaughan Ballou, and Carole Slade, Form and Style: Theses, Reports, Term Papers, 7th ed. (Boston: Houghton Mifflin, 1986), 154.

²⁵ The full listing of these leadership roles is in the Appendix.

Pretest Evaluations

Several testing instruments were used to determine the similarities and differences of both groups at the beginning of the project. This section presents a description of each pretest instrument and its results. The section summary describes the composite picture of both groups.

Spiritual Leadership Qualities Inventory²⁶

The Spiritual Leadership Qualities Inventory is a true-false questionnaire based on nineteen leadership qualities described in the New Testament in I and II Timothy and Titus.²⁷ The Inventory was given to the full Administrative Council on November 24, 1986.

Before using the Inventory with the rest of the participants, the pastor removed several groups of questions. This was done, first, in response to the comments of some who took it the first time,²⁸ and second to reduce the overall length to 120 questions. The result was a test that addressed eleven of the original nineteen leadership qualities. None of the remaining questions was changed nor were any questions deleted from the total number for each quality.

²⁶ See discussion in Chapter 4, pages 96-99 the raw data for each instrument is in the Appendix.

²⁷ Frank B. Wichern, Spiritual Leadership Qualities Inventory, (Richardson, Tx: Believer Renewal Resources, 1980), 2.

²⁸ See Chapter 4, page 130.

The following table lists the qualities, their source, and the Greek term from which the English one was derived. The asterisk indicates those qualities which were kept in the revised version used in this project.

 Table #5
Spiritual Leadership Qualities Inventory
Leadership Qualities This Test Measures

Name	Scripture	Greek Term
1. Upright (U)*	Tit. 1:8	dikaïos
2. Good Reputation (GR)*	1 Tim. 3:7	kalos[]marturia
3. Above Reproach (AR)*	1 Tim. 3:2	anepileptos
4. Respectable (R)*	1 Tim. 3:2	kosmos
5. Desire to be Overseer (O)*	1 Tim. 3:1	episkopoi[s]
6. Holy (HY)*	Tit. 1:8	hosios
7. Able to Teach (AT)*	1 Tim. 3:2	didaktikos
8. Temperate (T)	1 Tim. 3:2	nephalios
9. Prudent (P)	1 Tim. 3:2	sophron
10. Able to Manage Family (F)*	1 Tim. 3:4,5	tou idiou oikou kalos proistamenon
11. Husband of One Wife (HW)	1 Tim. 3:2	mias gunaikos andra
12. Gentle (GT)*	1 Tim. 3:3	epiedis [epieikes], amachos
13. Not Quick-Tempered (QT)*	Tit. 1:7	[me] plektes
14. Self-Controlled (SC)	Tit. 1:8	egkrates
15. Not Addicted to Wine (NA)	1 Tim. 3:3	paroinos
16. Greed (GD)*	1 Tim. 3:3	aphilarguros
17. Lover of Good (LG)	Tit. 1:8	philagolalthos
18. Not Self-Willed (SW)	Tit. 1:7	[me] authades
19. Hospitable (HP)	1 Tim. 3:2	philoxenos

Source: John S. Townsend II and Frank B. Wichern, "The Development of the Spiritual Leadership Qualities Inventory," Journal of Psychology and Theology 12, no. 4 (1984): 308.

Only seven of the thirteen control group members and five of the twelve test group members took the full version of the Inventory in December. In June of 1987 the pastor made the decision to reissue it in the abbreviated form and ask all remaining persons in both groups to take it. This

was done on July 6, 1987. Three additional members of the control group and all of those who remained in the test group did so. This gave a total number of ten for the control group and ten for the test group.

Table #6 details the number of participants in each group who took the Inventory at each pretest administration.

Table #6

Spiritual Leadership Qualities Inventory
Pretest: Dates and Number of Tests Returned

	<u>Dec. 86</u>	<u>July 87</u>	<u>Not returned</u>
Test:	5 (41.7%)	5 (41.7%)	2 (16.6%)
Control:	7 (53.8%)	3 (23.1%)	3 (23.1%) ²⁹

The results of the pretest Inventory are presented in Table #7. The data was analyzed using sample variance tests and a t-distribution table.³⁰ Statistically significant differences were found in three qualities:

- (a) "Good Reputation," $t(9) = 1.79$, $p < .05$ (control higher than test)
- (b) "Able to Teach," $t(9) = 1.64$, $p < .05$ (control higher than test)
- (c) "Not Greedy," $t(9) = 2.03$, $p < .05$ (control higher than test)

²⁹ See discussion of this data in Chapter 4, page 22.

³⁰ Dr. Jack Thompson of Centre College, Danville, Ky., provided invaluable aid in understanding the significance of the statistics. Statistical analyses were done (a) at the computer lab of Centre College using Key-Stat, by J. Eckblad, Oakleaf Systems, P.O. Box 472, Decorah, IA 52101, Copyright 1984 and (b) at home using formulas in Hayslett, 30, 143, 171-172.

Table #7 delineates the means and standard deviations of the pretest administration of the inventory.

Table #7						
<u>Spiritual Leadership Qualities Inventory</u>						
<u>Pretest Results</u>						
(St. Dev.: Standard Deviation)						
Quality and Best Score		Test		Control		t-distribution
		Mean	St. Dev.	Mean	St. Dev.	
U	9	6.3	1.338	7.0	1.764	t(9)=1.319, p>.05 ns
GR	8	6.2	1.476	7.3	.823	t(9)=1.792, p<.05 *
AR	8	4.9	1.449	5.2	1.229	t(9)=1.179, p>.05 ns
R	9	6.2	1.476	6.4	1.43	t(9)=1.032, p>.05 ns
O	9	5.0	2.357	4.8	2.44	t(9)=1.004, p>.05 ns
HY	11	7.9	2.025	7.6	2.319	t(9)=1.145, p>.05 ns
AT	11	6.0	2.539	6.8	1.549	t(9)=1.639, p<.05 *
F	16	12.0	2.211	12.4	2.875	t(9)=1.300, p>.05 ns
GT	14	10.5	2.461	9.7	2.003	t(9)=1.229, p>.05 ns
QT	12	7.7	2.406	10.0	1.886	t(9)=1.276, p>.05 ns
GD	13	9.6	3.062	10.5	1.509	t(9)=2.029, p<.05 *
<u>Overall Results</u>						
		10.9	7.48	1.295	7.97	1.177 t(9)=1.100, p>.05 ns

The author of the Inventory, Frank Wichern, recommends that the qualities be considered as groups as well as individually. Table #8 lists the qualities in his combinations. The author of the dissertation modified two of these lists by adding additional qualities to them. The double asterisk indicates a definition by the dissertation author, not Wichern, as the latter did not define those headings.

External: how the respondent thinks others perceive him/her.

Internal: how the respondent perceives himself/herself.

Holy: How the respondent thinks God perceives him/her.

Interpersonal Relationships: how the respondent deals with other people on a one-to-one basis.**

Community Relationships: how the respondent relates to the community as a group.**

Family Relationships: how the respondent contributes to a healthy family.**

Leadership: how the respondent exhibits sound leadership.**³¹

The single asterisk in Table #8 indicates those qualities where there was a significant difference.

 Table #8
Spiritual Leadership Qualities Inventory
Qualities Listed by Category

Externals

Upright (U)
 Above Reproach (AR)
 Good Reputation (GR)*
 Respectable (R)
 Family (F)
 Not Quick-tempered (QT)
 Gentle (GT)

Internals

Able to Teach (AT)*
 Desire to be Overseer (O)
 Not Greedy (GD)*
God
 Holy (HY)

Leadership

Able to Teach (AT)*
 Desire to be Overseer (O)
 Family (F)
 Holy (HY)&
 Gentle (GT)&
 Not Greedy (GD)&*
 Not Quick-tempered (QT)

Interpersonal Relationships

Not Quick-tempered (QT)
 Gentle (GT)

Community Relationship

Upright (U)
 Good Reputation (GR)*
 Above Reproach (AR)
 Respectable (R)

Family Relationships

Family (F)
 Gentle (GT)&
 Not Greedy (GD)&*
 Not Quick-tempered (QT)&

Source: Manual for The Spiritual Leadership Qualities Inventory, Frank B. Wichern (Richardson, TX: Believer Renewal Resources, 1980), 5.

³¹ Wichern, Manual, 5.

Interest Questionnaire

The Interest Questionnaire, developed by the pastor for this project, was the second instrument used for pretest evaluation.³² The instrument contained 43 questions which attempted to determine the participant's understanding and practice in the following categories: (a) spiritual formation, (b) understanding the church, and (c) leadership skills. Three sample ministries, not part of the program of the Perryville United Methodist Church, were included under the section on leadership skills.³³ The participants were asked to rate how well they thought they could lead each ministry. In addition, they were asked to rate themselves in general as leaders.

The responses took the form of indicating which of five choices best answered the questions. In general, the questions were understood by the participants to be, "How well do you understand..?" and "How well do you do..?". The Appendix contains a sample of the Interest Questionnaire.

The five choices were:

- 1: Very Strong
- 2: Moderately Strong
- 3: Weak
- 4: Very Weak
- 5: No interest

³² The Interest Questionnaire is addressed in Chapter 4, pages 133-137.

³³ See page 85 for a full discussion of these ministries: the reasons for their selection and their use in the Practicum.

Table #9 contains the pretest scores for both the test and control groups. Column #1 is the total of the section on spiritual formation, column #2 is the total for the section on understanding the church, column #3 is the total of the section on leadership skills, and column #4 is the overall total. The mean and standard deviation are likewise listed.

 Table #9
Interest Questionnaire
Pretest Results

Group	Sp.For. #1	Und.Ch. #2	Lead.Sk. #3	Total #4
Test Total:	407	386	317	1110
Mean:	37	35.09	28.82	100.909
Median:	39	35	31	98
Variance:	36.2	38.7611	22.64836	222.912
St. Deviation:	6.017	6.226	4.759	14.93
Mean per question:	2.31	2.19	2.62	2.35
Control Total:	464	437	373	1274
Mean:	35.69	33.62	28.69	98
Median:	38	36	26	99
Variance:	92.243	73.42	71.874	556.833
St. Deviation:	9.604	8.569	8.478	23.597
Mean per question:	2.23	2.10	2.61	2.28

t-Distribution Results

Spiritual Formation: $t(11)=1.5963$, $p < .10$ Significant
 Understanding the Church: $t(11)=1.3763$, $p < .10$ Significant
 Leadership Skills: $t(11)=1.7814$, $p < .10$ Significant
 Total Pretest: $t(11)=1.5905$, $p < .10$ Significant

Myers-Briggs Type Indicator³⁴

The third instrument used at the beginning of the project was the Myers-Briggs Type Indicator. This was

³⁴ This data is discussed in Chapter 4, pages 28-32.

administered only to the test group. The Type Indicator was used for two purposes:

- (a) to give the pastor additional information about the participants which would enhance the planning and implementation of the project.
- (b) to give the participants additional information about themselves which would, in turn, enhance their spiritual, intellectual, and relational growth.

The Type Indicator, while based on the work of Carl Jung, produces data about the respondents that agrees with research and/or observations which has a history going back to the time of Hippocrates.³⁵

The results of the Type Indicator are given as a series of four letters, each of which is chosen from a pair of possible letters.³⁶ Table #10 details Briggs' descriptions of these letters and how they affect a person's choice.

Column 1 is the choice of letters.

Column 2 is the term the letter stands for.

Column 3 is a description of how that affects a person's choice.

³⁵ Keirsey and Bates, 3. Also see the list of resources under footnote 5, Chapter 2, pages 22 and 23.

³⁶ See the material in Chapter 4, page 28, for the meaning of these letters.

 Table #10
Myers-Briggs Type Indicator
Summary of the Four Preferences

#1	#2	#3
EI	Extraversion or Introversion	To focus the dominant (favorite) process on the outer world or on the world of ideas
SN	Sensing or Intuition	To perceive life through either facts or possibilities
TF	Thinking or Feeling	To judge life either by objective logic or by personal and subjective reasons
JP	Judgment or Perception	To seek for closure or to keep an open mind about the outer world.

Source: Briggs, Gifts Differing, 9.

These preferences are found in the general population
 of the United States in the following percentages.

Extraversion (E): 75%
 Introversion (I): 25%

Sensing (S): 75%
 Intuition (N): 25%

Thinking (T): 50% (60% Men and 40% Women)
 Feeling (F): 50% (40% Men and 60% Women)

Judgment (J): 50%
 Perception (P): 50%³⁷

Tables #11 and #12 were used by the pastor to help plan
 the curriculum. Table #11 contains the results of the Type
 Indicator for the test group. These scores are in the form
 of letter combinations and percentile scores.

³⁷ Keirsey and Bates, 16, 17, 20, 23.

 Table #11
Myers-Briggs Type Indicator
Test Results

Participant	#1				#2			
	Letter Score				Number Score			
A012	I	S	F	J	29	51	7	41
A015	I	S	F	P	25	43	19	17
A019	E	S	F	J	15	59	19	53
A020	I	S	T	J	39	43	3	7
A023	I	S	F	J	11	27	21	15
A025	I	S	F	J	47	57	15	41
A032	I	S	F	J	57	59	43	43
A033	I	S	T	J	41	57	23	51
A034	I	S	F	P	25	25	23	3
A035	I	S	F	J	21	53	21	35
A036	I	S	F	J	3	29	5	19

1. The group contains 4 of the 16 types.
2. The dominant type is ISFJ with 6 persons.
3. The dominant temperament is SJ with 9 persons.
4. The group has large compatibility.

Source: Fred Layman, Interpretation of the MBTI, March 15, 1987, Perryville United Methodist Church, Perryville, Ky.

Keirsey and Bates have taken these letters and found within them four temperament patterns which overlay the four-letter combinations.³⁸ These temperament patterns provide an additional way to understand the human

³⁸ Keirsey and Bates, 27ff. Additional resources on type theory are listed in Chapter 2, pages 22-23, footnote 5.

personality. Table #12 contains brief descriptions of the four main temperaments. These descriptions include the Type Indicator four-letter patterns with the matching temperament type.

 Table #12
Myers-Briggs Type Indicator
Temperament Combinations

Combination	Description
SP (ISTP, ESTP, ISFP, ESFP)	The SP must be free; he will not be tied or bound or confined or obligated. Duty, power, and spirit are of secondary, if any importance. Action's the thing. SP's are, in essence, impulsive. Of all the styles, the SP works best in crises, and the deeper the crises, the more apt he is to respond quickly and dramatically.
SJ (ISFJ, ESFJ, ISTJ, ESTJ)	The SJ exists primarily to be useful to the social units they belong to. Tradition is very important to the SJ. The SJ is the conservator no matter where he goes or who he's with or what he does.
NT (INTP, ENTP, INTJ, ENTJ)	Power fascinates the NT. Not power over people, but power over nature. These forms of power are but means to an end: competence. NT's live in their work. At times, the NT can be oblivious to the emotional responses of others.
NF (INFJ, ENFJ, INFP, ENFP)	The NF pursues a self-reflective end which defies itself: becoming. The NF's 'truest' self is the self in search of itself. The NF hungers for self-actualization. The NF must have integrity, he must be genuine. The NF centers not on things but on people. They are not content with abstractions; they seek relationships.

Source: All comments are from Keirsey and Bates, 31-66.

Table #13 presents a series of brief descriptions of the specific type combinations present in the test group to assist with understanding the makeup of the test group.

 Table #13
Myers-Briggs Type Indicator
Description of Test Group by Type

- ISTJ: (2 participants and the pastor) Analytical MANAGER OF FACTS AND DETAILS; dependable, decisive, painstaking and systematic; concerned with systems and organization; stable and conservative.
- ISFJ: (6 participants) Sympathetic MANAGER OF FACTS AND DETAILS; concerned with peoples' welfare; dependable, painstaking and systematic; stable and conservative.
- ISFP: (2 participants) Observant, loyal HELPER; reflective, realistic, empathic; patient with details, gentle and retiring; shuns disagreements; enjoys the moment.
- ESFJ: (1 participant) Practical HARMONIZER and worker-with-people; sociable, orderly, opinioned; conscientious, realistic and well tuned to the here and now.

Source: Lawrence, 15.

First Interview

The personal interviews with the test group were the last of the pretest evaluations.³⁹ The interview sought to determine the participants' attitudes towards leadership opportunities, preferred method of structuring a meeting (to determine leadership style), and any previous leadership experience in three areas: (a) the church, (b) the community, and (c) work or school. These interviews were conducted on April 7, 8, and 12, 1987. The other pretest instruments took up class sessions 1 through 3, Feb. 15, Mar. 1 and 15.

³⁹ The data from both Interviews is discussed in Chapter 4, pages 32-35.

The results were as follows: The first question concerned the participant's reaction to being asked to chair a committee of the church.⁴⁰ The question was broken into three parts: (a) the immediate reaction, (b) the reaction after thinking about it, and (c) the verbal reaction. For each one the possible responses were the same and were deliberately phrased to draw out the emotional attitude:

"Panic --- Fear --- Nervous --- Ready --- Capable."
 5 4 3 2 1

Numbers were assigned to each word, which enabled the answers to be tabulated and compared.

The overall response to this question ranged from Panic (5) to Ready (2), with the average response close to Nervous (3). Related questions from the Inventory and the Interest Questionnaire are listed below for comparison purposes.

- * Inventory (Desire to be Overseer)
 - Test Group (Pretest): 5.0 out of 9
 (9: best score)
 - Control Group (Pretest): 4.8 out of 9
 (9: best score)
- * Interest Questionnaire: 2.909 out of 5
 (1: best score)
- * First Interview Question: 2.92 out of 5
 (1: best score)

Table #14 reveals the range of scores, their totals, and the means for this first question.

⁴⁰ See Chapter 4, page 33.

 Table #14
First Interview
First Question

	<u>Total</u>	<u>Mean</u>
Immediate Reaction:	36	3.27
Thought About Reaction:	31.5	2.86
Verbal Reaction:	29	2.64
Total:	96.5	2.92

The test group indicated a preference in leadership style that matched the "human relations" style described by Lindgren and Shawchuck.⁴¹ This involved sitting around a table or with chairs in a circle or U shape with group members encouraged to speak their minds.

Two participants indicated a preference for a different leadership style when they were the leaders, than when they were the followers. One, as leader, would stand in front. The other, as leader, would be seated. The latter, when not the leader, would prefer for the leader to stand.

The first interview produced the following data related to their backgrounds in leadership. The first question asked whether they had been a leader in church, community, or work (school).

- 3 had no leadership experience at all,
 - 4 had no church leadership experience,
 - 9 had no community leadership experience, and
 - 6 had no school or work related leadership experience.
-

⁴¹ Lindgren and Shawchuck, 22-23. See discussion in Chapter 4, pages 33-34.

The second question concerned their attitudes towards those leadership experiences. While three were glad it was done, five expressed satisfaction and a sense of accomplishment.

Five participants felt they could have given leadership in some past situation if they had been asked. Three would enjoy more chances for leading others, with two in church and one in the community. The rest would prefer not to be invited to give leadership at this time. Two of them indicated a change in their schedule would change their attitude.

Summary

The project began with a series of evaluations. Two of these, the Inventory and the Interest Questionnaire, were administered both to the test group and to the control group. The other two, the Type Indicator and the first interview, were administered only to the test group. These instruments produced objective and subjective data which were applied by the pastor as the project was implemented.

Class Content

This section describes the curriculum followed by the test group.⁴² The curriculum consisted two main themes: (1) learning how to plan a ministry, and (2) learning how different kinds of people minister and lead in relation to their personality types and spiritual gifts. The specific

⁴² See Chapter 4, pages 115-121.

subjects under these overall themes were: (1) The Mechanics of Planning, (2) Leadership Styles, (3) Spiritual Gifts, and (4) Spiritual Disciplines. An overview of the lesson plans is in the Appendix. The choice of topics was influenced by two things. The first was a study of the responses to the pretests: the Interest Questionnaire and the Spiritual Leadership Qualities Inventory. Second, these topics addressed the subjects highlighted by the project hypotheses.⁴³

The Mechanics of Planning⁴⁴

The necessity for teaching planning was due to the emphasis placed on it by the related literature (see pages 11 through 12 in Chapter 2) and by the writer's experiences with other churches. The principle of management-by-objective was introduced through the use of a 'Trip Plan.' The participants were asked to describe where they would go on vacation, what transportation they would use, how much it would cost, where they would stop on the way, what they would do on their arrival, and how long they would be gone.⁴⁵ The group was then taken back through the form and shown how these questions fit into the Goal-Objective-Action Plan format. Nehemiah was used as a biblical example of planning and management. In subsequent sessions the group

⁴³ See Chapter 1, page 3 and 4.

⁴⁴ See Chapter 4, page 107.

⁴⁵ The full trip plan form is in the Appendix.

was taken through the pattern described below, building on each step. These lessons were practiced using two ministries of the practicum.⁴⁶

The following list describes the steps for planning a ministry by this method:

Identify the need.

Determine the relevancy of that need to the local church purpose.

Set one to three goals for that need. These goals should be realistic and achievable.

Develop objectives for each goal. These objectives are to be such that when they have been achieved, the goal will be produced.

Develop specific action plans from the objective which describe who is going to do what and by when.

Evaluate. Build into these plans a mechanism for evaluation from the beginning. Include who is going to evaluate the ministry, when and how often this will happen, and what will be the criteria for evaluation.

A procedure called the storyboard was used to teach planning.⁴⁷ In this procedure, the goal was listed at the top of a board (chalk, poster, etc.) The objectives which relate to that goal were written on moveable cards on a horizontal line below the goal. Specific action plans were written on cards as they were developed and placed below their respective objective. It became evident to the test group that certain action plans could not be done until

⁴⁶ The Practicum experience is described in this Chapter on pages 85-89 and analyzed in Chapter 4, pages 111-113.

⁴⁷ Rush, 95-96. Rush adopted this instrument from the movie industry.

others had been accomplished. While a certain action plan seemed to belong with one particular objective at the beginning, they found it belonged under a different objective. In addition, this approach to planning helped show gaps in the plans.

The storyboard concept was introduced in connection with an issue which was defeated by the Administrative Council prior to the present pastor's arrival. The main issue was listed as the goal. This was followed by brainstorming by the group as to possible objectives which, when completed, would produce the goal. These objectives were listed under the goal, each objective having its own column. Then more brainstorming followed to produce various action plans which, when completed, would produce the separate objectives. The storyboard was then used to help develop the practicum ministries.

Evaluation was presented in Lessons 16 and 17 (September 27 and October 11, respectively) as an integral part of planning. The test group was asked to analyze one of Perryville United Methodist's existing ministries. This resulted in two people evaluating one of the practicum ministries and another not doing the assignment at all. The others brought in evaluations of the choir (one evaluation) United Methodist Men (one evaluation), and the Sunday School (three evaluations).

Leadership Styles⁴⁸

This material laid great stress on the validity and acceptance of a variety of leadership styles. In Lesson 10, June 28, 1987, an Administrative Council meeting (held the week prior to this class) was analyzed in an effort to identify its component parts. The planning that took place was noted, as was the fact that no ministry to persons took place. The leadership style was rather informal with everyone having an opportunity to speak and the chairman requesting motions only after a consensus had been reached. If no consensus was reached, the subject was allowed to die and the Council went on to the next item of business.

Lesson 14, Sept. 13, 1987, introduced leadership styles through a visual aid which consisted of a board with a graph portraying the potential conflict between program and people.⁴⁹ Following this, a handout describing five styles of leadership was discussed.⁵⁰ The styles, as described by Lindgren and Shawchuck, are:

1. Traditional: focuses on the need to maintain the tradition by preserving the status quo.
2. Charismatic: focuses on intuition, vision, or call.
3. Classical: focuses on the achievement of organizational goals.
4. Human Relations: focuses on the need for persons to experience personal growth and to achieve their own personal goals in the organization.

⁴⁸ See Chapter 4, page 108.

⁴⁹ W. Warner Burke, Organization Development: Principles and Practices (Boston: Little, Brown and Co., 1982), 191.

⁵⁰ See discussion on this in Chapter 4, pages 106.

5. Systems: holds the organizational goals and the goals of persons to be of equal importance.⁵¹

The leadership styles were contrasted on the handout through the following four categories: Decision making, Leader's function & style, Resolving conflict, and View of persons. The participants were given until the next class session, on September 20, to think about the following questions:

1. Which leadership style is closest to how our church operates?
2. Which leadership style is best when a crisis occurs?
3. Which leadership style would suit you the best if you were the leader of a committee?
4. Which leadership style would suit you the best if you were a member of that committee?
5. Which leadership style should our church have at this point in its history?

The results of this questionnaire are detailed in Table #15. Due to dropouts, the remaining personality types at the time of this class were: 2 ISTJ's, 2 ISFP's, 1 ESFJ, and 3 ISFJ's.

 Table #15
Leadership Style Preferences

Personality Type	Group Code #	Questions				
		1	2	3	4	5
1- ESFJ	A019	4	5	4	4	4
2- ISFJ	A032	1	2	4	4	4
ISFJ	A012	4	3	4	4	4
ISFJ	A035	3	3	4	5	5
3- ISTJ	A020	1	3	1	1	5
ISTJ	A033	4	3	4	4	5
4- ISFP	A015	4	4	1	4	4
ISFP	A034	3	5	4	1	2

⁵¹ Lindgren and Shawchuck, 21-27. The handout incorporated selected comments from their five different categories with appropriate seating arrangements graphically portrayed. The styles were not identified by any kind of title. See the Appendix for a copy of these items.

A leadership-style assignment asked the test group to determine which types of people would be good to recruit for the two ministries of shut-in visitation and outreach visitation. Four of the participants did this assignment with two describing the potential leaders using both type initials and temperament terms.⁵²

Spiritual gifts

The gifts of the Spirit⁵³ were presented in Lessons 11 through 13 (August 2, 1987 to August 30, 1987). Lesson 11 consisted of handing out the booklet, Discovering Your Spiritual Gifts: A Personal Inventory Method, and a Bible lesson on the spiritual gifts. The test form was removed from each booklet, to be done in the next class. They were also given a form for determining which gifts each of the other test group members evidenced, as well as their own. This estimation would be compared with the actual results of the Personal Method. The purpose of this exercise was, first, to give them a practical application of the material they would be reading, second, to help them develop any skills or gifts of discernment, and third, to continue the process of building the group into a community through mutual support.⁵⁴

⁵² The results of this assignment are included in the full Practicum report in the Appendix.

⁵³ See discussion in Chapter 4, pages 106 and 107.

⁵⁴ See discussion on Chapter 2, page 37 and foot-

The Bible lesson on the gifts of the Spirit was taken in large part from Kinghorn's Gifts of the Spirit and the writer's personal study notes on the relevant passages: Romans 12:6-8; I Corinthians 12:1-30; Ephesians 4:11. The main points of the lesson were (1) that the gifts are given by the Holy Spirit, (2) all Christians have at least one, (3) the Spirit decides who gets which gift, (4) the gifts are for service--to build up the Body of Christ, and (5) everyone is important, no gift is insignificant.

During Lesson 12, August 23, 1987, the class took the Personal Method. It was scored and they were informed of the results. All forms done at home were collected, collated, and put on a poster board chart. The results of the Personal Method were added to the chart and presented at the next class meeting. This exercise also served as a mid-program testing instrument for both the test and the control group. The results from the control group were likewise added to the chart. A summary of these results is presented in Table #16.⁵⁵

What each column means:

- | | |
|----------|--|
| Column 1 | Two highest scoring gifts in the <u>Personal Method</u> . |
| Column 2 | Individual test-group member's gift estimate if the same as the <u>Personal Method</u> showed. |

note 38, Chapter 2. See the Appendix, for the full results of this evaluation.

⁵⁵ The full results of the Personal Method are in the Appendix.

Column 3 Test group as-a-whole for each member if the same as the Personal Method showed.

Column 4 Control group as-a-whole for each test group member if the same as the Personal Method showed.

The asterisk indicates those spiritual gifts that Small identifies as leadership gifts.⁵⁴

 Table #16
Discovering Your Spiritual Gifts: A Personal Method

Test Gp.	1	2	3	4
A012	Helps (1) *Faith (2)	Helps Faith	Faith	
A015	Giving (1) *Faith (2)	Giving Faith	Giving	
A019	Giving (1) Helps (2)	Giving Helps	Giving Helps	
A020	Compassion (1) Healing (2)	Compassion	Compassion	
A032	*Faith (1) *Teaching	Teaching	Faith Teaching	Teaching
A033	Helps (1) Serving (2)	Helps Serving	Helps Serving	
A034	Giving (1) *Faith (2)	Giving Faith	Faith	
A035	Serving (1) Compassion (2)	Serving Compassion	Serving Compassion	

In total the test group identified 34 of the 43 gifts singled out by the Personal Method. The control group identified 4 of the same 43 gifts. This is a statically

⁵⁴ Small, 28. See also Chapter 2, page 37 and 39.

significant difference, using a Chi-squared formula:

$$\chi^2=42.43, p < .05.^{57}$$

A discussion was held as to which gifts would be good for the two practicum ministries. A section evaluation was sent to the control group dealing with both aspects. Table #17 summarizes these results. The number in parentheses is how many in each group chose that particular gift.

Table #17
Spiritual Gift Exercise: Practicum Ministries

Shut-in Ministry

<u>Test Group</u>	<u>Control Group</u>
Serving (7)	Compassion (8)
Compassion (7)	Helps (4)
Helps (7)	Wisdom (5)
Faith (4)	

Outreach Ministry

<u>Test Group</u>	<u>Control Group</u>
Compassion (6)	Knowledge (5)
Shepherd (pastor) (5)	Evangelism (3)
Serving (5)	Wisdom (5)
Faith (5)	Teaching (3)
Helping (5)	
Knowledge (4)	
Evangelism (4)	

Spiritual Discipline⁵⁸

Five disciplines were used to stress the importance and integration of the spiritual dimension in the project. The disciplines were: (1) corporate prayer, (2) Bible

⁵⁷ See Chapter 4, page 54.

⁵⁸ See Chapter 4, pages 106-107.

lessons, (3) leadership devotional scripture, (4) journal, and (5) personality-based devotional scripture. These are described in detail below.

Corporate prayer. Each class session began with a request for any prayer concerns.⁵⁹ These requests ranged from their own concerns to those of the community.

Bible lessons. The Bible lessons dealt with the Old Testament persons Nehemiah and Moses and with Paul's letter to Timothy in the New Testament.⁶⁰ The Bible reference, lesson number, and date of the lesson are listed below.

Lesson #4, March 22, Nehemiah 1
 Lesson #5, April 5, Nehemiah 2:1-8
 Lesson #6, April 26, Nehemiah 3
 Lesson #7, May 5, Nehemiah 3:1-32
 Lesson #8, May 17, Nehemiah 2:11-20
 Lesson #9, June 7, Exodus 18:13-26
 Lesson #10, June 28, I Timothy 3:1-13
 Lesson #11, August 2, I Corinthians 12:1-30
 Ephesians 4:11
 Romans 12:6-8

Leadership devotional scripture. This scripture addressed leadership issues. The group initially spent a week on each chapter.⁶¹ This was changed at the fourth lesson, March 22, to one chapter a day. Table #18 details the recommended Scripture lessons.

⁵⁹ See discussion on the ministry of Christians to one another on pages 32 to 34 of Chapter 2.

⁶⁰ See the Appendix for copies of the lesson plans.

⁶¹ Dietrich Bonhoeffer, "Introduction to Daily Meditation," Weavings 2, no. 1 (Jan/Feb 1987): 42. Bonhoeffer felt it was "not good to meditate on a different text each day, as our receptiveness is not always the same and the texts are usually far too long."

 Table #18
Devotional Scripture: 1st List

Nehemiah	1 Timothy
2 Timothy	1 Corinthians 12-14
Romans 12	Ephesians 4:1-32
Luke 6:12-16	Luke 10:1-24
Luke 14:25-33	

Journal. Each participant was provided with a duo-tang notebook which included sheets designed for journal keeping. The journal was provided to encourage them to record insights gained through their devotional time. Of those who completed the project, two used the journal sheets regularly, four used them some, and two used them only at the beginning.

Table #19 relates the use of the journal with the group's personality types.

 Table #19
Test Group Use of the Journal

Group Code #	MBTI Pattern	Use of the Journal			
		A Lot	Some	Seldom	Not at all
A012	ISFJ (ISTJ)		X		
A015	ISFP		X		
A019	ESFJ	X			
A020	ISTJ (ISFP)		X		
A032	ISFJ		X		
A033	ISTJ			X	
A034	ISFP (ISFJ)	X			
A035	ISFJ			X	

Personality-based devotional plan. Selected scripture from Prayer and Temperament was chosen and an initial list was given to the group at the end of Lesson 12 on August 23, for their use during the next week. These followed no set

theme but focused on spiritual disciplines suitable for the different type-temperaments.⁴² Five devotionals were prepared using the following patterns.

"Benedictine Prayer: Lectio Divina." A pattern that all four temperaments should be able to handle with varying amounts of ease.⁴³

"Augustinian Prayer." A pattern that is more comfortable to the NF temperament through its use of the "creative imagination."⁴⁴

"Franciscan Prayer." A pattern that fits the SP temperament and their need for freedom.⁴⁵

"Ignatian Prayer." A pattern suited to the SJ and his/her appreciation for tradition.⁴⁶

"Thomistic Prayer." Dealing mainly with logical thought processes, this pattern should appeal to the NT personality.⁴⁷

These patterns were used in the following order:

August 30	Benedictine Prayer
September 13	Augustinian Prayer
September 20	Franciscan Prayer
September 27	Ignatian Prayer
October 11	Thomistic Prayer

The class session following each trial period included a time to discuss their reactions to that particular pattern.

⁴² See Appendix for copies of these devotionals.

⁴³ Michael and Norrissey, 31-45.

⁴⁴ Michael and Norrissey, 58-68.

⁴⁵ Michael and Norrissey, 69-78.

⁴⁶ Michael and Norrissey, 46-57.

⁴⁷ Michael and Norrissey, 79-90.

Summary of Spiritual Disciplines. The design of the project called for some kind of activity to keep the spiritual element an important part of the classes. Five disciplines were chosen which addressed either the spiritual life of the group as a whole, or the spiritual life of the individual members. These disciplines were: corporate prayer, Bible lessons in the classes, leadership-based devotional scripture, a journal, and personality-based devotional scripture.

Class Content Summary

The class content was designed to cover the following subjects, and to ensure balance of time given to each subject: planning, leadership styles, spiritual gifts, and spiritual disciplines. As one subject was completed it led into the next and used the new knowledge gained during the previous study.

The Practicum

Two ministries were chosen by the pastor for use as a practicum by the test group. The purpose of this part of the project was to develop practical skills and enhance affective learning. The choice of the two was based on the ministries from questions 8 to 10 of the Interest Questionnaire which showed the most potential for development.

This section describes (1) The Selection of Ministries (2) The Selection of Team Members and Leaders. The summary

addresses the lessons and insights gained through this process.⁴⁸

The Selection of Ministries

Three sample ministries were included in the Interest Questionnaire. The criteria for selecting these ministries for the Interest Questionnaire were:

- (1) the ministry was not currently part of the program at Perryville United Methodist Church,
- (2) the ministry addressed a need that had been identified by some individual or group in the church,
- (3) the ministry should be realistic and possible.

The participants were asked to rate their ability to do the specified job:

- | | |
|---|--------------|
| 1 | Very well |
| 2 | Satisfactory |
| 3 | Not too well |
| 4 | Poor |
| 5 | Not at all |

The three ministries which were selected for the Interest Questionnaire (and the test group mean scores) were:

A Shut-in Visitation Ministry

#8. You are asked to set up a ministry to the Shut-ins. You have their names, addresses, and the names of church members who would like to be part of such a ministry.

Pretest Test Group mean: 2.18
Pretest Control Group mean: 2.38

⁴⁸ The full report on these two ministries is in the Appendix. See also Chapter 4, pages 13 - 18.

A Young Adult Outreach Ministry

#9. You have been asked to set up a program of outreach to all young adults (ages 17 through 30) in Perryville. All you have is the High School annuals for the past 10 years. The church is committed to reaching this group and has given you a budget of \$500.00

Pretest Test Group mean: 2.88

Pretest Control Group mean: 3.0

An Outreach Visitation Ministry

#10. You have been asked to help another person set up a visitation team to call on people who have visited our church. Since they have already 'broken the ice,' so to speak, these visits will be easy ones. You will need to locate a few other members of the church who would like to join in this ministry (no more than 3 or 4 should be involved).

Pretest Test Group mean: 2.36

Pretest Control Group mean: 2.38

The two ministries showing the greatest potential for successful development were: Ministry to the Shut-ins with a mean of 2.18 and Outreach Ministry to those who visit the church with a mean of 2.36.⁴⁹

The Selection of Team Members and Team Leaders

The selection of team members for the two ministries followed a purely random selection by having them draw numbers from a basket. This method provided a balanced work force for each ministry but did not allow for consideration of type/temperament preferences or the balance of spiritual gifts. The Shut-in team was entirely ISFJ while the

⁴⁹ Further discussion of the pretest-posttest scores for both groups is presented on pages 58 - 96.

Outreach team was a mixture of the rest of the types: 2 ISFP'S, 2 ISTJ'S, 1 ISFJ, 1 ESFJ.

The teams were seated at different tables and given the responsibility of determining their own leaders. Each team was to have a Leader and a Recorder (secretary). The teams were then asked how they chose the leadership. The two ISFP's on the outreach team were chosen Leader and Recorder.

Description of Practicum

The two teams used the lessons on management (planning) by objective to develop their ministries. All of this work was done in class except the lesson on type and leadership.⁷⁰

The teams first determined the goals for their ministries through the following questions:

What is the purpose of this ministry?

How does it relate to the local church purpose?

What 'needs' does it address?

What resources are needed and are available?

Each team then took this information and decided upon one overall goal. The next step was to develop two to three objectives for this goal. These objectives were written in such a way that, when they were met, the goal would be met.

⁷⁰ See Chapter 3, pages 85-89.

From each objective, the teams decided upon specific action plans. These plans answered the 'who,' 'when,' 'where,' and 'how' types of questions.⁷¹

Summary

The final reports were presented to the Administrative Council for consideration. The point was made to the Council that the teams which developed them would not necessarily be the same people recruited by the Nominations Committee to run the ministries. In an effort to determine the level of affective learning, the members of the test group were asked if they would lead or help with either ministry. Table #20 presents their responses.

Table #20
The Practicum: Would You Lead or Help?

Code #	Team Si/O	Shut-in Ministry			Outreach Ministry		
		Lead	Help	Neither	Lead	Help	Neither
A012	Si		X				X
A015	O		X			X	
A019	O	X	X		X	X	
A020	O		X				X
A032	Si		X				X
A033	O		X			X	
A034	O		X			X	
A035	Si		X				X
Total: 3-Si 5-O		1	8		1	4	4

Mid-Program Evaluations

A number of evaluations were given during the course of the project, some to both the test and control groups and

⁷¹ The Appendix contains two copies of the practicum ministry report: a full report incorporating all of the elements described above, and a briefer version which was prepared for the Council.

some just to the test group. This section presents the results of these tests.

Test Group Only Evaluations

Two evaluations were given just to the test group. One dealt with reactions to the session and reasons for attendance.

The second evaluation concerned their preferred leadership style. The latter one was intended as a control-test group evaluation. Due to an oversight in record keeping, development and administration of a control group version was not done.⁷²

Test Group Evaluation #1.⁷³ The participants' reasons for joining the project and how they felt about joining were the emphases of this evaluation. Identity codes were not used with this evaluation, which means there is no way to know how each participant responded.

Table #21 provides a breakdown of the answers to three of the questions. These questions relate to the participants' reasons for joining, their attitude towards the project, and their attitude towards expected benefits.

⁷² See discussion in Chapter 4, pages 148-150 on the weaknesses of this test.

⁷³ Test is discussed in Chapter 4, pages 147-148. See the Appendix for data.

Column 1 is their response to question 3:

"Are you participating because:

- 1) Brother Paul asked you?
- 2) Dr. Layman's sermon convinced you?
- 3) You want to be a better leader?
- 4) A combination of the above?
- 5) Other: describe?"

Column 2 is their answer to question 4:

"How do you feel about being in the Leadership Group?"

The choices were A__, B__, or C__.

Column 3 is their response to question 5:

"Do you feel you will gain anything from being in the Group?" The answers were 1) Yes, 2) Not sure, and 3) No.

For example: Participant #1 chose A in response to question #3, C in response to question #4, and Yes in response to question #5, while Participant #3 chose D and indicated A and C as the reasons to question #3, B for Question #4, and Yes for question #5.

 Table #21
Test Group Evaluation #1: Why Are You Here?

Participant	(1) Question 3	(2) Question 4	(3) Question 5
1	A	C	Y
2	D	B	Y
3	D,A,C	B	Y
4	C	B	Y
5	A	C	N
6	D,A,C	B	Y
7	A	C	Y
8	D,A,C	A	Y
9	D	C	Y
10	D,A,C	C	Y
11	D,A,C	B	Y

Test Group Evaluation #2.⁷⁴ Its purpose was to compare the test group's preferred leadership styles with what the type sources said about their temperaments and leadership. The group had six SJ's and two SP's at the testing. The categories they chose from were: Traditional, Charismatic, Classical, Human Relations, and Systems.

Summary of test-group-only evaluations.

These tests gathered data related to different issues. The first one sought to understand the motivations of the test group for joining the project. The second one inquired into their preferred leadership style.

Test-Control Evaluations⁷⁵

This section discusses three evaluations given to both the Test and the Control Groups and a fourth instrument that was given to all active Full Members of Perryville United Methodist Church. These evaluations covered both cognitive and affective dimensions of learning for both groups.

Section Evaluation #1.⁷⁶ This evaluation dealt with the material presented in classes 4 through 6, March 22, April 5, and April 26. The questions covered material on Nehemiah as a leader and the kinds of information which

⁷⁴ See discussion in Chapter 4, pages 148-150. This evaluation is discussed on pages 151-152 as the leadership style questionnaire.

⁷⁵ Analysis of these instruments is in Chapter 4, pages 150-156.

⁷⁶ See chapter 4, page 150.

should be ascertained prior to initiating planning for any ministry.

Both the Test Group and the Control Group were asked the same questions in Section Evaluation #1 (Table #22) and in Section Evaluation #2 (Table #23) and Section Evaluation #3.

Table #22 contains the results of the statistical tests run on this evaluation.

Table #22
Test-Control Section Evaluation #1: Getting Started

	Test Group	Control Group
Total:	118	151
n:	9	12
Mean:	13.11	12.58
Median:	13	13
Variance:	4.8938875	4.1748363
Standard Deviation:	2.2122132	2.0432416

F-ratio test: $F(8,11) = 1.172$, $p > .05$ n.s.

t-distribution: $t(9) = 1.083$, $p > .05$ n.s.

Chi²: .397, $p > .05$ n.s.

Section Evaluation #2.⁷⁸ This evaluation consisted of two questions, both of an affective nature. The questions concerned four different ministries: a revival, a financial campaign, a Sunday School membership drive, and a visitation program to call on area shut-ins. The respondents were asked, first, how they would react to an invitation to help with one of the above specified ministries, and second, how they would react to an invitation to lead one of those four ministries.

⁷⁸ See Chapter 4, pages 150-153.

Table #23⁷⁹ lists the responses of the two groups

Column #1	is the most frequent response by the Test Group.
Column #2	is the number who chose that response,
Column #3	is the control group's most frequent response,
Column #4	the number who chose that response.

Table #23
Test-Control Section Evaluation #2

Key to numbers in columns 1 and 3:

1 = Excitement	2 = Calm
3 = Uneasiness	4 = Fear

	<u>Would you help?</u>			
	<u>Test</u>		<u>Control</u>	
	(1)	(2)	(3)	(4)
Revival:	(3)	(4)	(2)	(7)
Financial:	(2)	(5)	(2)	(7)
S.S. Drive:	(2)	(6)	(2)	(11)
Shut-ins:	(2)	(8)	(2)	(10)
Total	(9)		(8)	
Mean	(2.25)		(2)	

	<u>Would you lead?</u>			
	<u>Test</u>		<u>Control</u>	
	(1)	(2)	(3)	(4)
Revival:	(4)	(5)	(3)	(7)
Financial:	(3)	(4)	(3)	(6)
S.S. Drive:	(3)	(5)	(2)	(6)
Shut-ins:	(2)	(4)	(3)	(6)
Total	(12)		(11)	
Mean	(3)		(2.75)	

Section Evaluation #3.⁸⁰ This evaluation dealt with the gifts of the Spirit and was discussed in some detail on

⁷⁹ See Appendix for the raw data.

⁸⁰ See Chapter 4, Pages 153-154.

pages 43-45. The purpose of this evaluation was to determine the influence of a reading assignment and class discussion on the following: (1) the participants' ability to detect spiritual gifts in themselves and others, (2) the participants' ability to identify the spiritual gifts needed for the two practicum ministries.

The second part of this evaluation involved the gifts needed for the two practicum ministries. Due to the large number of gifts which were named, a minimum of four votes per gift was chosen as a cut-off point for the Shut-in ministry. For the outreach ministry, a minimum of four votes for the test group responses and three votes for the control group was selected. In considering the shut-in ministry, the test group and the control group agreed on two gifts and did not agree on three. For the outreach ministry, the groups agreed on only three gifts and disagreed on six.⁸¹

Summary of Test-Control Evaluations

The purpose of the test-control evaluations was to help determine if any changes were occurring in the test group. The three instruments probed for any differences in cognitive knowledge (#1 and #3) and affective application (#2).

⁸¹ See Table #17, page 81, for the results of this evaluation.

Summary of Mid-program Evaluations⁸²

The goal of the pretest-posttest instruments was to reveal any changes which occurred in either the test group or the control group over the whole nine months. The mid-program instruments, in contrast to that goal, were designed to indicate any changes which had occurred up to the point of administration. Two of these mid-program tests were given just to the test group and three were given both to the test group and the control group.

Posttest Instruments

The final evaluations consisted of the Spiritual Leadership Qualities Inventory, the Interest Questionnaire and a final interview. This section describes the findings of those three instruments and concludes with a summary statement.

Spiritual Leadership Qualities Inventory.⁸³

The Analysis of Variance test was applied to the pretest and posttest figures for both groups. Table #24 details the means, standard deviations, and resulting t-distributions of the posttest results for the individual qualities and the test-as-a-whole.

⁸² See interpretative summary in Chapter 4, page 56.

⁸³ See discussion in Chapter 4, pages 133-136.

 Table #24
Spiritual Leadership Qualities Inventory
Posttest Results

Quality and Best Score		Test		Control		t-distribution	
		Mean	St.Dev.	Mean	St.Dev.		
U	9	6.5	1.414	7.2	1.687	t(8)=1.193, p>.05	ns
GR	8	6.63	.518	6.5	1.080	t(8)=2.087, p<.05	*
AR	8	5.75	1.282	5.9	1.72	t(8)=1.398, p<.05	*
R	9	6.38	1.598	5.6	1.955	t(8)=1.223, p>.05	ns
O	9	4.63	1.685	5.0	2.404	t(8)=1.427, p<.05	*
HY	11	9.38	.916	8.4	2.012	t(8)=2.195, p<.05	*
AT	11	6.88	1.126	7.3	1.252	t(8)=1.112, p>.05	ns
F	16	12.63	1.847	12.0	2.494	t(8)=1.351, p>.05	ns
GT	14	11.88	1.126	10.0	1.054	t(8)=1.068, p>.05	ns
QT	12	8.38	2.066	9.6	1.776	t(8)=1.163, p>.05	ns
GD	13	10.38	1.506	10.2	1.399	t(8)=1.077, p>.05	ns

Overall Results
 10.9 8.13 .847 7.97 .827 t(8)=1.025, p>.05 ns

The pretest and posttest scores were compared with Tables #25 and #26 providing the results of these comparisons.

 Table #25
Spiritual Leadership Qualities Inventory
Test Group: Pretest vs Posttest
(t-distribution)

Quality	Pretest mean	Posttest mean	t-distribution
1. U	6.3	6.5	t(8) = 1.057, p > .05 ns
2. GR	6.2	6.6	t(8) = 2.851, p < .05 *
3. AR	4.9	5.8	t(8) = 1.643, p > .05 ns
4. R	6.2	6.4	t(8) = 1.083, p > .05 ns
5. O	5.0	4.6	t(8) = 1.399, p < .10 *
6. HY	7.9	9.4	t(8) = 2.210, p < .05 *
7. AT	6.0	6.9	t(8) = 2.255, p < .05 *
8. F	12.0	12.6	t(8) = 1.197, p > .05 ns
9. GT	10.5	11.9	t(8) = 2.185, p < .05 *
10. QT	7.7	8.4	t(8) = 1.164, p > .05 ns
11. GD	9.6	10.4	t(8) = 1.017, p > .05 ns

Overall Results
 7.5 8.1 t(8) = 1.529, p < .10 *

 Table #26
Spiritual Leadership Qualities Inventory
Control Group: Pretest vs Posttest

(t-distribution)

Quality	Pretest mean	Posttest mean	t-distribution
1. U	7.0	7.2	t(9) = 1.046, p > .05 ns
2. GR	7.3	6.5	t(9) = 1.568, p < .10 *
3. AR	5.2	5.9	t(9) = 1.458, p > .05 ns
4. R	6.4	5.6	t(9) = 1.367, p > .05 ns
5. O	4.8	5.0	t(9) = 1.015, p > .05 ns
6. HY	7.6	8.4	t(9) = 1.153, p > .05 ns
7. AT	6.8	7.3	t(9) = 1.238, p > .05 ns
8. F	12.4	12.0	t(9) = 1.153, p > .05 ns
9. GT	9.7	10.0	t(9) = 1.900, p < .05 *
10. QT	10.0	9.6	t(9) = 1.061, p > .05 ns
11. GD	10.5	10.2	t(9) = 1.079, p > .05 ns

Overall Results

7.97	7.97	t(9) = 1.424, p < .10 *
------	------	-------------------------

Table #27 shows the scores for both groups from the pretest and the posttest. The Chi-square test was used to determine significance (or no significance) of this change from 3/8 to 6/5. Columns #1 and #2 are the mean for each quality for the test and control group, respectively. Column #3 shows where the test group scored better. Column #5 indicates the qualities that did not change relative to the group which scored better. Column #6 shows which qualities changed from dominance by one group to the other.

 Table #27
Spiritual Leadership Qualities Inventory
Pretest-Posttest Gain/Loss Comparison

Pretest

Quality	(1) Test Pre	(2) Control Pre	(3) T +	(4) C +
U	6.3	7.0		x
GR	6.2	7.3		x
AR	4.9	5.2		x
R	6.2	6.4		x
O	5.0	4.8	x	
HY	7.9	7.6	x	
AT	6.0	6.8		x
F	12.0	12.4		x
GT	10.5	9.7	x	
QT	7.7	10.0		x
GD	9.6	10.5		x
Total:			3	8

Posttest

Quality	(1) Test Post	(2) Control Post	(3) T+	(4) C+	(5) Same	(6) Change
U	6.5	7.2		x	x	
GR	6.63	6.5	x			x
AR	5.75	5.9		x	x	
R	6.38	5.6	x			x
O	4.63	5.0		x		x
HY	9.38	8.4	x		x	
AT	6.88	7.3		x	x	
F	12.63	12.0	x			x
GT	11.88	10.0	x		x	
QT	8.38	9.6		x	x	
GD	10.38	10.2	x			x
Total			6	5	6	5

The analysis of variance test was applied to all of the Inventory data. Table #28 gives the results of this test, using Wichern's categories.⁸⁴

⁸⁴ See Table #8, page 62.

Table #28
Spiritual Leadership Qualities Inventory
Analysis by Category

(*: Qualities that showed significant change.
 see Table #24)

External Qualities:

Upright (U)	Above Reproach (AR) *
Good Reputation (GR) *	Respectable (R)
Family (F)	Not Quick-tempered (QT)
Gentle (GT)	

ANOVA results: $F(3,34) = .6597, p > .05$ ns.

Internal Qualities:

Able to Teach (AT)	Desire to be Overseer (O) *
Not Greedy (GD)	Holy (HY) *

ANOVA results: $F(3,34) = .5181, p > .05$ ns.

Leadership Qualities:

Able to Teach (AT)	Desire to be Overseer (O) *
Holy (HY) *	Family (F)
Gentle (GT)	Not Quick-tempered (QT)
Not Greedy (GD)	

ANOVA results: $F(3,34) = .6349, p > .05$ ns.

Relationship Qualities:

Upright (U)	Good Reputation (GR) *
Above Reproach (AR) *	Respectable (R)
Gentle (GT)	Not Quick-tempered (QT)
Family (F)	

ANOVA results: $F(3,34) = .6606, p > .05$ ns.

Overall ANOVA results: $F(3,34) = .846, p > .05$ ns.

The Interest Questionnaire⁼⁼

Table #29 describes the totals, means, and statistical data for each of the three sections and the totals of the Interest Questionnaire. This table is exactly like Table #9, with column one indicating the Spiritual Formation data, column two the data for Understanding the Church, column

⁼⁼ See Chapter 4, pages 136-140.

three the data for Leadership Skills, and column four the total data for the entire instrument.

 Table #29
Interest Questionnaire
Posttest Results

Group	(1) Sp.For.	(2) Und.Ch.	(3) Lead.Sk.	(4) Total
Test Total:	290	265	220	775
Mean:	36.25	33.25	18.25	96.875
Median:	34	33	25	96
Variance:	52.786	38.125	20.571	209.839
St. Deviation:	7.265	6.175	4.536	14.486
Mean per question:	2.27	2.08	1.66	2.25
Control Total:	476	476	380	1334
Mean:	36.62	36.62	29.23	102.615
Median:	34	34	31	98
Variance:	41.557	39.057	80.074	362.343
St. Deviation:	6.446	6.25	8.948	19.035
Mean per question	2.29	2.29	2.82	2.29

t-Distribution

Spiritual Formation: $t(10) = 1.127$, $p > .05$ n.s.
 Understanding the Church: $t(10) = 1.012$, $p > .05$ n.s.
 Leadership Skills: $t(10) = 1.968$, $p < .05$ *
 Total Posttest: $t(10) = 1.314$, $p > .05$ n.s.

 A second test, the Analysis of Variance (ANOVA), was run on the combined pretest and the posttest scores for each category and the total of both administrations. The results of this test are as follows:

Spiritual formation: $F(3,41) = .0656$, $p > .05$ n.s.
 Understanding the Church: $F(3,41) = .5862$, $p > .05$ n.s.
 Leadership Skills: $F(3,41) = .0267$, $p > .05$ n.s.
 Total pretest & posttest: $F(3,41) = .2107$, $p > .05$ n.s.

Table #30 gives the specific changes that took place with regard to these ministries.

Table #30				
<u>Interest Questionnaire</u>				
<u>Sample Ministries</u>				
Ministry	Test Group		Control Group	
	Pretest	Posttest	Pretest	Posttest
Shut-in: (Test Gp who finished:)	2.18	2.125	2.38	2.46
	2.125	2.125		
Young Adult: (Test Gp who finished:)	2.91	2.75	3.	3.08
	2.875	2.75		
Outreach: (Test Gp who finished:)	2.36	2.	2.38	2.08
	2.375	2.		
Total:	7.45	6.875	7.769	7.692

Analysis:

Test Group - pretest vs posttest: $t(8) = 1.503$, $p < .10 *$

Control pretest vs posttest: $t(12) = 1.003$, $p > .05$ n.s.

Test vs Control: Pretest: $t(11) = 1.4506$, $p < .10 *$

Test vs Control: Posttest: $t(9) = 2.1879$, $p < .05 *$

The Final Interview^a

The first interview addressed the participant's attitude towards leadership opportunities, preferred method of structuring a meeting, and any previous leadership experience. In contrast the final interview addressed two concerns: (1) the participant's view of the value of the program, both the individual components and overall. and (2)

^a See Chapter 4, pages 143-145.

the participant's current attitude towards leadership opportunities. In order to have responses that could be statistically compared, the answers were limited to one of five choices, and then they were encouraged to add additional comments relevant to the question.⁸⁷

The value of the program. Table #31 deals with the questions related to the value of the program. The value questions are:

- 1) Do you see any connection between what we did in the Leadership Group and (a) your church activities and relationships, and/or (b) your non-church relationships and activities?
- 2) Did studying personality types help you (a) learn more about yourself and (b) learn more about others?
- 3) Did studying the spiritual gifts help you (a) learn more about how God is at work in you and (b) learn more about how God is at work in others?
- 6) Has this program made you feel you could handle being a leader?
- 8) If this program were offered again, would you recommend it to others in the church?
- 9) Concerning the two projects we worked on, were you happy with the one you were chosen to work on?
- 10) Did knowing these would be presented to the Council help you take it more seriously than if they were just class exercises?
- 11) How helpful were the following class experiences:
 - (a) Planning
 - (b) Leadership styles
 - (c) Personality types
 - (d) Devotional styles
 - (e) Gifts of the Spirit
 - (f) Affirmations (last class)

⁸⁷ See Appendix for data.

 Table #31
Final Interview
Questions on the Value of the Program

(NA: No answer; DM: Did not matter)

[1: A lot; 2: Somewhat; 3: A little; 4: Very little; 5: No]

Code	1a	1b	2a	2b	3a	3b	6	8	9	10	11a	b	c	d	e	f
A012	2	3	1	1	1	1	2	Y	Y	Y	2	2	1	1	2	1
A015	2	2	1	2	2	3	2	Y	Y	Y	2	2	1	2	3	NA
A019	1	1	1	1	1	1	1	Y	DM	Y	1	2	1	1	3	1
A020	3	3	1	1	3	3	4	Y	Y	Y	3	3	1	2	3	1
A032	2	3	3	2	2	3	2	Y	Y	Y	1	1	2	1	2	1
A033	5	5	3	1	5	3	5	Y	N	Y	2	3	2	1	4	1
A034	4	2	3	2	2	2	3	Y	DM	N	3	3	2	3	2	1
A035	2	3	2	3	2	2	2	Y	Y	Y	2	1	1	1	2	3

TOT:	21	22	15	13	18	18	21					16	17	11	12	9

Mean	2	2	1	1	2	2	2					2	2	1	1	1

Question 8: 8 Yes

Question 9: 5 Yes

1 No

Question 10: 7 Yes

2 Did not matter

1 No

Their attitude towards leadership opportunities. These questions relate to the participants' attitudes towards new leadership opportunities. Table #32 provides a look at their responses to the following questions:

4) If you were asked to lead a ministry, how would you react?

5) If you were asked to assist with a ministry, how would you react?

7) Is there any particular ministry you feel you could take part in now that you did not feel adequate for last January?

12) Would you enjoy more chances for leadership?

12b) Would you serve if asked?

Table #32
Final Interview
Attitude Questions

Code	4	5	7	12	12b
A012	2	2	None	Y	Y
A015	2	1	None	N	Prefer to Help
A019	2	1	None	NA	Y
A020	3	1	None	N	Probably
A032	4	3	Shut-in Min.	Depends	Y
A033	4	4	To help	N	N
A034	2	2	Greeters	N	Y
A035	2	1	Child Church	Y	Depends
<hr/>					
Tot:	21	15		2 Yes	4 Yes
Mean:	2.63	1.88		4 No	1 No
				1 Depends	1 Depends
				1 No ans.	1 Probably
					1 Prefer to help

One final set of data from the interviews concerns the questions about how the participants would respond to an invitation to become a leader. The first interview, Section Evaluation #2, and the final interview all asked for this information. The means of the three tests are:

<u>First Interview</u>	<u>Sec. Eval. #2</u>	<u>Final Interview</u>
2.848	3.1	2.625

Table #33
Interviews
Comparison of their Response to an Invitation to Lead

N = no interest

Y = yes, interested

X1 = comment other than "yes" or "no" -- listed below.

* = dropped out

	12	15	19	20	23	25	32	33	34	35	36
First Interview	N	N	X1	N	N	N	N	N	N	Y	Y
Final Interview	Y	N	X2	N	*	*	X3	N	N	Y	*

X1 = not necessarily
 X2 = would serve if asked
 X3 - it depends

Other observations from the Final Interview. When asked what they would change, two persons (both ISFJ's) said that they would have preferred more time on the gifts of the Spirit, particularly as they would "apply to a person's role in the church." Some additional representative comments follow:⁼⁼ "Learned [being] a different 'type' is all right. Makes you feel better." "Overall a good experience. Certainly wasn't a waste of time. . . . Enjoyed exercises concerning personality types. Learned some worship and Bible study exercises I wasn't aware of." (Related to question about more chances for leadership:) "That's tough. I enjoy teaching Sunday School. Depends on what it would be." "I benefited just from being in the group, working together." "When you (the writer) sat down, everyone else talked more, especially following the classes about leadership style."

Summary

One final ANOVA test was run on the main test-control testing instruments. The following instruments were used:

pretest and posttest Spiritual Leadership Qualities Inventory,

pretest and posttest Interest Questionnaire,

Section Evaluation #1, and

Section Evaluation #2.

The ANOVA result was: $F(1,10) = .325587$, $P > .05$ n.s.

⁼⁼ See Appendix, notes on first interview.

Chapter Summary

The chapter presented a consolidation of the data from the leadership development project. This included how the project was selected and designed and how the participants were recruited. The class experience was discussed under the two headings of class content and practicum. The testing instruments were described and their results delineated under the headings of pretest evaluations, mid-program evaluation, and posttest evaluations.

CHAPTER 4

INTERPRETATION OF THE PROJECT DATA AND DETERMINATION OF THE VALIDITY OF THE HYPOTHESES

The purpose of this chapter is to interpret the data found in the contextual project which was presented in the previous chapter. Where applicable, insights gained through the research of the related literature are compared with this data. The interpretation is then applied to the hypotheses in order to determine their validity.

The chapter is organized under the following headings: (1) Interpretation of the Training Class Data, (2) Interpretation of the Testing Data, (3) Validity of the Hypotheses, and (4) Summary of the Results. Each section consists of a summary of relevant data from Chapter 3 (with cross references to the detailed data there) followed by the interpretation of that data as it relates to the overall hypothesis of leadership development.

Interpretation of the Training Class Data

This section discusses the data related to the actual class experience. The subsections deal with the following parts of Chapter 3: (1) Project Selection, (2) Project Design, (3) Recruitment Procedures, (4) Class Content, and (5) The Practicum. A summary of the interpretations as they concern the hypothesis of leadership development closes the section.

Project Selection

The first part of this subsection is a summary of the data from this heading in Chapter 3.¹ This is followed by an interpretation of this data as it relates to the main concern of the project/dissertation, that is, leadership development.

Data Summary. Originally the project was to be one of discipleship for the whole local church and originated with the pastor. He came into the church with this idea already formed.² The Congregational Reflection Group, while supportive and responsive to the pastor's ideas, did not point out the fact that this plan was not necessarily relevant to the actual situation. Only after the faculty advisor and Dr. Frank Stanger clarified the need to limit the project's scope,³ did the pastor go to the Reflection Group for their advice on the focus of the project. Using the eleven spiritual formation areas as a guide, the Reflection Group stated that the church needed to develop leadership before starting any new ministry. The pastor finally dropped his own plans and adopted the idea of leadership development as the project's goal.

¹ See material in Chapter 3, pages 43-47.

² See situation discussed in Chapter 3, pages 45-46.

³ See pages 45-47 of Chapter 3 for material on the interview with Dr. Frank Stanger and a list of the eleven spiritual formation areas.

Interpretation of data. A significant lesson from this experience is the importance for the pastor to keep an open mind with regard to the needs present in a new pastorate. This experience emphasized the need for the pastor to work with the leaders of the local church in planning for ministry.

As it relates to the theme of leadership development, the selection process helped uncover the local church's need for leadership. The Reflection Group's lack of initiative in confronting the pastor on the inappropriateness of his initial plans confirmed the existence of this problem.

The value of leadership development programs is discussed in both church and secular literature, with proponents on both sides in both groups. This project began with the belief that members could be developed into leaders.⁴ The Reflection Group also had high hopes for the project.⁵ Whether or not the project succeeded is dealt with in the section on the hypotheses, pages 158-160.

Summary. The determination of leadership development as the aim of the project gave the pastor a definite need with which to work. It also served to address what was seen

⁴ The literature takes one of two positions: (1) training does help and is necessary or (2) training does no good. Some add that those trained must be properly assigned or the training will fail to have any lasting impact. See footnotes 1 and 2 of Chapter 2 for a listing of both sets of authors.

⁵ Comment by members of Reflection Group at the next to last meeting, December 1987, to the effect that they had hoped a lot of new leaders would come out of the project.

as one of the main problems in the Perryville United Methodist Church.

Project Design

A summary of the project that resulted from the concern for leadership development is presented first, followed by interpretation of this summary in the light of the theme of leadership development.

Data summary.⁶ The basic design involved conducting two groups of church members, one as a test group that met with the pastor for nineteen sessions over a nine month period, and the other as a control group that did not meet with the pastor at all but took most of the same evaluation instruments that the test group took. The test group attendance record was 87.5%. The meetings were one-hour sessions on Sunday evening just prior to the evening worship service. The first three classes were devoted to pretesting. Classes four through eight emphasized the mechanics of planning. Classes nine through eighteen covered delegation of authority, spiritual gifts, leadership styles, and spiritual disciplines.⁷ Class nineteen was a wrap-up session which included the members of the test group giving one another verbal affirmations. This provided closure to the experience, giving everyone present an opportunity to share their thoughts or feelings about the project.

⁶ The data is located on pages 47- 53 of Chapter 3.

⁷ See pages 115-121 for a discussion on this material.

The method used for research and application was quasi-experimental.⁸ This included a non-random method of recruiting, two separate groups of participants (test and control groups), and the use of various testing instruments. The scores of the instruments would be analyzed through a variety of statistical formulas. These formulas would determine the significance or lack of significance first, with regard to the variation within the group's scores, and second, with regard to the means of the scores. Calling a score significant simply means that pure chance would not have produced a score like that or a variance like that. It does not indicate the truth or falsity of a particular hypothesis, but whether or not chance would probably have produced such a score. When significance is recorded, it indicates that some factor or force outside of pure chance acted upon the elements (or groups of people) being tested. It does not indicate what that factor or force is.

Interpretation of the data. The basic design seemed to work well. The test group's attendance record indicated a strong level of commitment that reinforced the accuracy of the testing instruments. If the group had not attended the meetings well, the one independent variable in the project would have been compromised.⁹

⁸ See pages 50-51 for a discussion of this method.

⁹ See Leedy, 213, for a definition of the difference between the dependent and the independent variable.

The program ran considerably longer than the literature recommended.¹⁰ The authors' examples ranged from a one-night event up to twelve weeks of meetings. One author felt that the job could not be done in less than six sessions and twelve were preferable.¹¹

The schedule for the group meeting encountered problems in two areas. First, the length required some adjusting of meeting dates due to vacation schedules (for example, holding three sessions a month instead of two and canceling the August meetings). The leaders of such a program must be willing to make these adjustments. The group personality profile may make this more difficult. With all "J's" this was easy. The attendance record shows that there were some problems with finding the time to meet.¹² The reasons for absences were usually related to work or illness, with just two absences that were unaccounted for. Second, meeting right before the evening worship kept the group to a strict time limit, but inhibited any after-class discussion. These discussions are often the source of deeper learning and application. The only advantage to that aspect of the schedule was that it did not call for the test-group members to come back to the church on an additional day since

¹⁰ See footnote 8 in Chapter 2 for a listing of the authors who commented on this aspect.

¹¹ Menking, 86.

¹² See Chapter 3, pages 54-55 and the Appendix for full attendance records.

several of them normally attended the evening service.

Summary. All in all, the design had the capability to work well for leadership development. The actual success of the design will be dealt with in the sections on Class content and the Practicum.

Recruitment Procedures¹³

The data describes the variety of methods used to recruit the test and control group members. This section includes a summary of that data and then provides an interpretation. A summary closes out the section.

Recruiting data. The methods used in recruiting the participants were the main reason for choosing the quasi-experimental method of research. The recruiting did not ensure randomness in the selection of participants until after all of the test group and about half of the control group were formed. Then, to finish out the control group, a pure random approach was taken.¹⁴ In spite of this failure to maintain a random element in the recruiting, the two groups turned out quite similar.¹⁵

¹³ This material is from pages 53- 57, of Chapter 3.

¹⁴ See page 53 and 54 and footnote 12, Chapter 3 for a description of the recruiting methods. The related literature did not deal with the mechanics of recruiting.

¹⁵ Tables #1-4, pages 54-56 of Chapter 3 give the details about the groups' similarities.

Not everyone who joined the test group actually wanted to become a leader. In fact, most did so because the pastor personally invited them.¹⁶

Interpretation of the data. The similarity of the test group and the control group was an important aspect of the validation.¹⁷ The accuracy of the test would be heightened the more alike the groups were to each other. Actually, the similarities promoted a greater likelihood that it would be evident whether or not participation in the test group made a difference. The majority of the participants had been involved in some kind of leadership, yet, the difficulties encountered in recruiting point to reluctance on the part of members of the church to submit to leadership training. If the number of introverts (I) in the test group is indicative of the church-as-a-whole, that could be one significant reason for this reluctance.

Some writers in the related literature took great exception to the idea that non-leaders could be trained to be leaders. Ross and Hendry, along with others, contend that people cannot be trained to be leaders.¹⁸ Leadership is either part of who one is or it isn't. If the desire or the

¹⁶ Table #21 details the answers to questions about the test group's motivation for joining the project.

¹⁷ Leedy, 211. See Tables #1 to #4, pages 56-58.

¹⁸ Ross and Hendry, 132. Plus, the authors listed in footnote #2 of Chapter 2 do not find much value in leadership training with regard to people with unknown leadership capability and attempting to make them into leaders.

ability to lead is not present, according to these writers, it would be a waste of time to take part in a leadership development program.

Summary. The recruiting methods served to create two groups. Unfortunately, these methods did not bring into the group a large number of people who wanted to be better leaders. Rather, it produced a control group that was quite willing to take the evaluation instruments but did not want to be in the class and it produced a test group that was very willing to attend class and do the assignments, but for the most part, did not want to exercise leadership in the church. Thus, for meeting the goal of leadership development, the recruiting failed to turn up those who wanted to become good leaders.

Class Content

The curriculum used for the test group class sessions focused on five main subjects. This section describes the data from this material, the interpretation of that data, and a summary description of its impact on the test group.

Data summary. The curriculum consisted on lessons on the following subjects:¹⁹ the mechanics of planning, delegation of authority, gifts of the Spirit, leadership styles, and spiritual disciplines. Two techniques were used

¹⁹ The data described in this section is found on pages 73-87 of Chapter 3.

to teach planning: (1) a trip plan which the test group used as a means of understanding the concept of planning from goals, and (2) a storyboard which is a concept adopted from the movie industry that enables the planners to see the whole of a plan at a glance. An earlier ministry was used to teach the storyboard technique and it was then applied to the two ministries (shut-in visitation and outreach visitation) incorporated in the practicum.²⁰

The material on planning had immediate application in the practicum. Discussion on the delegation of authority was limited to one session. The lessons on spiritual gifts included home assignments: reading Kenneth Kinghorn's booklet, Discovering Your Spiritual Gifts: A Personal Method, and seeking to identify the various gift(s) of the members of the test group. The only leadership application of the gifts was to apply what had been learned to the practicum ministries. The material on leadership styles was introduced and, as with the gifts, the test group members were asked to determine their preferred style. They were not asked to identify the preferred styles of the other test group members. The styles were applied to the local church.

The spiritual disciplines included: 1) Corporate prayer, 2) Bible lessons, 3) Leadership devotional style,

²⁰ See Chapter 3, pages 85-89 and pages 109-112 for a discussion of the practicum.

4) Journal, and 5) Personality based devotional scriptures. The corporate prayer gave the F's²¹ an opportunity to engage in relationship building. The Bible lessons and Leadership devotional scripture helped the participants maintain the connection between planning and spirituality. The Journal, while not used by everyone in the same way, did give the SJ's practice recording their insights.

Interpretation of the data. The lessons on planning followed the approach to planning by most of the authors researched for chapter 2.²² These lessons were practiced by applying them to the practicum ministries.²³ The lessons on styles²⁴ and gifts of the Spirit²⁵ were more academic and intellectually-oriented with no appreciable elements of practical application. Some aspects of personality type were taught, but this was primarily limited to an

²¹ See pages 65-69 for discussion of the personality-type letters.

²² See pages 28-29 of Chapter 2, plus footnotes 19 and 20.

²³ This experience is discussed on pages 85 and 86 of Chapter 3.

²⁴ The lessons on leadership style are presented on pages 75-77 of Chapter 3. These lessons stressed the importance of each person finding his/her own style of leadership and not having to fit into a particular mold, see Chapter 2, pages 29-30 and footnotes 21 and 22.

²⁵ The classes on gifts and the self-analysis are described on pages 79-81 of Chapter 3. Chapter 2, pages 37-39, footnotes 38-42 discusses the value of the gifts in lay ministry.

emphasis on how different types best approach the spiritual dimension.²⁶

When considering how these subjects contributed to the theme of leadership development, it is apparent that the sessions on planning had the most impact due to the application of the lessons to shut-in and outreach practicum ministries. The trip plan helped the group comprehend the relationships between the different elements: goals, objectives, and action plans. The storyboard was also an effective tool to teach relationships in the planning process.

The leadership style material was applied in a small way to real-life situations through the analysis of an Administrative Council meeting²⁷ and the evaluation instrument which asked the test group to determine which style would be best for the church.²⁸ There was no effort made, however, to give any of the test group members an opportunity to put their preferred style into practice or to try out different styles in an effort to see the strengths

²⁶ See pages 81-85 of Chapter 3 for the discussion of this material and the Appendix for copies of the devotional guides provided to the test group members. Chapter 2, page 22, footnote 5, and page 30, footnote 23, give several resources dealing with personality type.

²⁷ This analysis is described on page 76 of Chapter 3.

²⁸ Chapter 3, page 77, presents the administration of this evaluation and on pages 91-92, discusses some of the personality-type issues of the evaluation.

and weaknesses of each. Thus, the leadership style classes had only a little impact on leadership development.

The time spent on spiritual gifts served more to develop an appetite for this subject than to give the participants practical experience with their gifts. As the final interview pointed out,²⁹ at least two members of the test group would have liked to have spent time looking at how the gifts relate to roles in the church. Therefore, while they had great potential, the spiritual gifts sessions had little impact on the development of leadership skills and interests, being more of an intellectual, cognitive exercise than an affective learning experience.³⁰

The original list of recommended scripture related directly to leadership and thus potentially contributed to leadership development as the test group members spent time each day with the Bible.³¹ In class, the spiritual disciplines of sharing with one another in prayer and using the Bible for teaching the leadership lessons also had potential for contributing significantly to the biblical and spiritual basis for leadership.

²⁹ This interview is described on pages 101-104, with this comment recorded on page 105.

³⁰ This point is first made in Chapter 2, page 23-24, and footnotes 9-12 and restated in Chapter 3, pages 49-50.

³¹ This first list is contained in Table #18, page 82.

The personality-type unit on the devotional life did not have any direct relationship to leadership development. It focused on applying personality type to one's devotions and no effort was made to use leadership-oriented Bible passages.³² The group indicated that all of the patterns were usable. Everyone, however, did not experience the same level of benefit or appreciation from each pattern. The Franciscan pattern, in particular, caused all but two of the group to indicate that while they liked doing it, they did not "feel like they had had devotions." The two SP's in the group, on the other hand, thoroughly enjoyed it and were the only ones who did one of the assignments: writing a song about the subject for that particular day. When discussing the other, more structured approaches, one SP indicated that those devotional patterns were "good to do for a change."

The use of personality-type theory, without teaching how the different types expect to lead, was a serious deficiency. It could have enhanced the test group's appreciation for their own preferences and helped some identify any leadership tendencies that other aspects of the curriculum left untouched.

The final class session on November 1, 1987, gave the test group the opportunity to share thoughts and comments about the experience. This helped provide the closure that

³² These devotional patterns are described in Chapter 3, pages 83-84, and the full handouts are in the Appendix.

the J preference needed to have.³³ This was particularly important since none of the curriculum topics was taken to a point of completion.

Summary. In its relationship to the goal of developing leaders, the curriculum suffered from two major weaknesses: (1) too much variety with not enough time for adequate development and (2) not enough practical application, making it more of a cognitive, intellectual learning experience than an affective one. Where application was made it tended to be more on the individual level than on the corporate, leadership-based level.

The Practicum

The practicum was an attempt to give the test group members an opportunity to put into practice the lessons on planning and leadership styles.³⁴ The summary of data describes how that did not come about as anticipated, and the interpretation points out the practicum's weaknesses.

Data summary. The practicum consisted of the test group being divided into two teams of six persons each, which worked on their particular ministry. The two ministries were chosen by the pastor³⁵ and, with a third ministry, were included in the pretest/posttest Interest

³³ Myers, Gifts Differing, 69.

³⁴ The need for a practicum is discussed in Chapter 2, pages 24-25, and footnotes 10-12. The data presented here is from Chapter 3, pages 49-50, and pages 85-89.

³⁵ The selection process is described on pages 86-87.

Questionnaire in an effort to determine which two of the three the test group would be able to work on the best.

The pastor chose to have the two groups work on a visitation ministry to the shut-ins of the church and a visitation ministry to the unchurched of the community. The teams were chosen by random drawing of numbers and with one exception, the test group members did not object to the team they joined.³⁶

The teams used the storyboard³⁷ method in applying the lessons on planning from the goals of an organization as they relate to a particular ministry. The plans which resulted from this process were not complete in every detail.³⁸ In fact, they mainly dealt with getting the two ministries started.

Interpretation of data. The practicum had great potential, first, for the enhancement of leadership skills in anyone who already had an interest in leading and, second, for helping the rest of the group find out if they had any ability as leaders.³⁹ As such, it could have contributed greatly to the development of leadership.

³⁶ See pages 87-88 and Table #31, question 9.

³⁷ Pages 74-75.

³⁸ The Appendix contains both a complete description of the plans and the briefer copy presented to the Administrative Council for their consideration and adoption.

³⁹ The first interview (page 35) indicated two persons, out of the twelve who began the project, who were interested in serving the church as leaders. A third person would

This potential, however, was cut off due to several reasons. First, the two ministries were chosen by the pastor and not by the participants. This severely limited their personal involvement, sense of ownership and commitment to their specific task. Second, the practicum did not provide for any activity on the part of the team members. If they had been asked to plan and implement a visitation program to shut-ins, the practicum would have done what it was intended to do.⁴⁰

Another problem which contributed to this deficiency was the recruitment procedure. It attracted people who wanted to help their pastor more than they wanted to become leaders. This affected their interest in actually doing a ministry of any kind.⁴¹

In addition, by the two ministries being chosen by the pastor, the Administrative Council was not involved until after these ministries had undergone some development. Because of this, the Council did not have any opportunity for input into the goals of the ministries. This limited the goals for the two ministries to what the test group

prefer not to serve as a church leader but would like to lead in some way in the community.

⁴⁰ The pastor became aware of this problem as the research for Chapter 2 progressed. The specific problems mentioned in this interpretation are addressed in Chapter 2, pages 25-26, footnotes 11 and 12.

⁴¹ See discussion in this chapter on pages 114-115.

members wanted instead of ensuring that they were actually addressing needs of the church as a whole.

Summary: Because of these problems, the development of the practicum ministries was inhibited and the planning drifted to a halt when it had reached the point where the teams would actually have to plan the details of the visitation. Since they had no commitment to doing the visitation, there was no incentive to complete the ministry plans. The pastor perceived this, and allowed the practicum to come to a halt when the initial plans were completed.⁴²

A practicum is an excellent way to develop leadership skills and apply classroom lessons. It must address the above mentioned problems to do so.

Summary of Training Class Interpretation

The selection process, which included consulting with Dr. Stanger and working with the Reflection Group, brought the pastor to understand the local church's perspective. He decided to focus on the need for leadership development. This theme became the goal of the project and the emphasis of the research.

⁴² The practicum plans were written for presentation in two forms: (1) a full report for this dissertation and (2) a two page report for the Administrative Council. This two-page report was given to the Council at its January 19, 1988 meeting, with the request that the Council read the report and be prepared to discuss it at the March 16, 1988 meeting. The discussion in March would deal with the possibility of putting either or both of these ministries into the church program and asking the Nominations and Personnel Committee of the church to begin recruiting people to develop the ministries and then implement them.

The analysis of the project design indicated that the design had potential for developing leaders. Two inherent weaknesses were the length of time the project ran, which caused some conflict with various other activities, and the lack of opportunity for after-class discussions.

The analysis of the recruiting procedures showed that while a test group and a control group were successfully recruited, it was done in such a nonrandom manner as to risk the groups not being similar in makeup. This similarity was essential for the statistical tests to be considered valid. The analysis pointed out that the groups turned out remarkably similar in spite of the recruiting method. The test group did not have many people who wanted to be leaders, which was an additional problem with the recruiting. Most of them joined the project because their pastor asked them to, not because they wanted to become better leaders or wanted to find out if they had any leadership potential.

The classes attempted to cover too much material in the time available. This was one factor in limiting the application of the subjects to the theme of leadership development. Other weaknesses were the teaching of spiritual gifts and personality types from a personal, rather than corporate, perspective.

The practicum was probably the greatest failure of the project elements. It had high potential for developing leaders: (1) helping those who wanted to be leaders improve

their skills, (2) showing the rest whether or not they had any potential for leadership, and (3) giving the SJ personalities of the test group the hands-on experience they needed. Its actual result was negligible. This was due to several factors: the pastor chose which ministries would be developed, the test group members did not have any say about which ministry they worked on, and finally the practicum was limited to the two ministry teams simply planning their ministries, not actually doing them (so they practiced leadership in planning, but not leadership in ministry).

On the whole, looking at the training class data, the project left much to be desired in its efforts to develop leadership for the local church.

Interpretation of the Testing Data

Most of the testing instruments generated numerical data which could be analyzed statistically. The basic purpose of these statistical analyses is to ascertain whether or not the differences between the scores of the two groups is significant. The term 'significant' must be defined in order to help understand the success or failure of the project. It is worthwhile repeating Leedy's comments as given in Chapter 1 of this dissertation.

We speak, thus, of a factor as being statistically significant at the 5 percent level or at the 1 percent level of significance. In brief, what this means is that we permit a certain narrow margin of variance, which we deem to be natural and the result of pure chance. Any variation within this statistically permissible band is not considered to be important enough to claim our attention. Whatever exceeds these limits, however, is considered to be the result of some determinative factor other than that of natural

fortuitousness, and so the influence is considered to be a significant one. The term significant, in the statistical sense in which we have been using it, is ...'giving a signal' that something is operating below the surface of the statistic that merits further attention and investigation.⁴³

The normal variance selected for this project is .05, which means that as Leedy says, "5 percent variability in the data values is considered to be the result of some influence other than...mere chance."⁴⁴ At times a .10 (10%) variability is noted, when the particular table being referred to allows for that wide a margin. The symbols used to indicate no significance are:

$$t(9) = 1.046, p > .05 \text{ n.s.}$$

which means that the t-distribution, which usually refers to a comparison of the 'means' of the two groups, is not greater than the variance allowed at .05, which for $t(9)$ is 1.833. Therefore, that particular score indicates no significance. The symbols used to indicate significance are:

$$t(9) = 1.568, p < .10 *$$

which means that the t-distribution score is lower than the formula generated score, the $t(9)$ score. The table indicates that $t(9)$ is significant at the 10% level if $t(9)$ is \Rightarrow 1.383. Here is an example of how a score which is not significant in a smaller margin becomes significant at a

⁴³ Leedy, 200.

⁴⁴ Leedy, 200; also see Chapter 1, pages 8-11, for definitions of statistical terms.

larger margin. The tests of this project are not considered valid at anything larger than .10 and most are limited to .05. An additional symbol used at times is 'F(3,34)' followed by the appropriate numbers and 'p' indication. This indicates an Analysis of Variance (ANOVA) test which looks at the total numbers for a test (both groups, pretest and posttest) and, as Hayslett describes it, "separates the variation that is present into independent components; then these components are analyzed in order to test certain hypotheses."⁴⁵ The statistical hypothesis being tested when the ANOVA is used is that the means of all the tests being considered are the same (which is to say near enough not to show significance). That would indicate that for all practical purposes, no change had taken place.

Since the data on pages 56-57 of Chapter 3 clearly indicate that the two groups are remarkably similar in spite of the nonrandom method of recruiting, the only known factor which is different for either group is the fact of membership in the test group. Therefore, where the statistical analysis indicates a significance, involvement in the test group will be considered a major factor in the differences recorded by the tests. The opposite also holds true; where no significance is indicated it is assumed that no change took place and involvement in the test group is seen as having no impact on the test group members.

⁴⁵ Hayslett, 158.

Some of the instruments did not generate numerical data and these also will be studied for insights and applications for the theme of leadership development. All of the tests are discussed under the following headings: (1) Spiritual Leadership Qualities Inventory, (2) Interest Questionnaire, (3) Myers-Briggs Type Indicator, (4) Interviews, and (5) Mid-program Evaluations. A summary closes the section by summarizing the insights of each test as it relates to the theme of leadership development.

Spiritual Leadership Qualities Inventory

The purpose of this test is presented, followed by a summary of the data, the interpretation of the data, and a summary applying the Inventory's data to the theme of leadership development.⁴⁶

Purpose of the test. The Inventory is a true-false questionnaire that seeks to compare the behavior of the respondent with the nineteen qualities of leadership that are described in 1 and 2 Timothy and Titus in the New Testament. Some of the questions are correct if answered false and some are correct if answered true. The original version of the Inventory contained 222 questions which dealt with all nineteen qualities. After some discussion, the pastor made the decision to reduce the total to 120 questions that addressed eleven qualities. None of the

⁴⁶ These data were taken from two places in Chapter 3: the pretest administration of the Inventory, pages 58-62 and the posttest administration, pages 66-70.

questions was changed nor were any removed from those that probed for the eleven qualities. The qualities can be grouped into categories, one of which speaks to the theme of this project, which is leadership. That category included the qualities of "Able to Teach," "Desire to be an Overseer" (the crucial quality for the project), "Family," "Holy," "Gentle," "Not Greedy," "Not Quick-tempered."⁴⁷

Data summary. The full Inventory was not administered to everyone at the same time, due to indecision on the part of the pastor about continuing to use it. By July of 1987, however, everyone had received the instrument, leaving three months for any change to show in the scores. Several did not return their tests.⁴⁸ The pastor made the decision at the beginning of the project not to push any member of the control group with regard to completion of the tests. This was done in order to limit the contact between the control group and the pastor to the absolute minimum. The test group classes were thus the only time that any participant encountered the pastor with regard to leadership development.

The pretest results showed basically that overall there was no significance in the scores of the two groups. Their respective means were quite close and the variance and

⁴⁷ See Table #8, page 62 for a full display of the various categories.

⁴⁸ See Table 6, page 60.

standard deviation (how wide the scores differ from the mean) were also very close. When the individual qualities were considered, however, three revealed some differences between the two groups: "Good Reputation," "Able to Teach," and "Not Greedy." In each case the control group had a higher mean and the test group had a significantly wider variance.⁴⁹ This indicates that in some qualities the members of the test group were not as similar to one another as the control group members were.

In the posttest results,⁵⁰ the overall scores did not produce any significance in the statistical tests. As in the pretest, however, individual qualities showed significance: "Good Reputation," "Above Reproach," "Desire to be an Overseer," and "Holy." "Good Reputation" changed with the test group now having a higher mean and tighter variation than the control group. The control group had a wider variation in "Above Reproach." In the "Holy" quality, the test group gained in its mean and tightened its variance. The test group lost ground in "Desire to be an Overseer," even though the control group had a wider variance. This last quality change relates directly to this project. The change is shown by the following pattern in the test group: two members improved their scores, three members' scores worsened, four members' scores remained the same, and three

⁴⁹ See Table #7, page 61, for this information.

⁵⁰ See Table # 24, page 96.

members dropped out of the project before the final administration of this test. These figures support the conclusion that, for the most part, most of the test group did not want to be leaders.

When the pretest and posttest scores of the groups are compared separately, they both record significance at the .10 margin.⁵¹ Additional contrasts are seen in the number of qualities where the test group had a higher mean than the control group.⁵² In the pretest, the test group scored a mean that was higher in three of the nine qualities. In the posttest, the test group scored higher arithmetic means in six qualities, giving a record of going from a ration of 3:8 to one of 6:5. Running a Chi-square test on these numbers produced the following: $\chi^2 = 1.6923$, $p > .05$ n.s. This showed that while there was some change, it was not any more than pure chance could have produced.

ANOVA (Analysis of Variance) tests were run on both the categories of qualities⁵³ and on the combined pretest and posttest of both groups. In all cases, the result was no significant variation.

Interpretation and Summary. The test group improved its score over the control group in three categories: "Good

⁵¹ Tables #25, on page 97, and #26, on page 97, portray these comparisons.

⁵² This information is discussed on pages 97-98 and shown in Table #27 on page 98.

⁵³ The results of the ANOVA tests are shown in Table #28, page 99.

Reputation" (GR), "Above Reproach" (AR), and "Holy" (HY). These qualities concern their relationship to other people (GR and AR) and their relationship to God (HY).⁵⁴ As it relates to the theme of leadership development, however, these improvements are not totally relevant, since 'followers' also need to be of good repute and above reproach and holy. The one quality that bears significance for the project is the one labeled, "Desire to be an Overseer." The test group lost ground on that one! Thus, from the perspective of the Inventory, leadership was not developed.

Interest Questionnaire

This instrument,⁵⁵ developed by the pastor, was designed to determine how well the members of each group perceived themselves in understanding and practicing some general aspects of the Christian life: spiritual formation, understanding the church, and leadership skills. Each category asked how well they understood certain things and how well they practiced certain experiences. The best score was a "1" and the worse score was a "5." The three categories were chosen because they addressed three of the subhypotheses of the project.⁵⁶

⁵⁴ See discussion in Chapter 3, page 62, and Table #8, page 62, for the breakdown of the eleven qualities by category.

⁵⁵ The data is recorded in Chapter 3 on pages 63-64 and 100-101. See also Tables #9, page 62, #29, page 100, and #30, page 101. A sample copy of the Interest Questionnaire and the raw scores is in the Appendix.

⁵⁶ See pages 3-4 and pages 157-160.

One difference between the Spiritual Leadership Qualities Inventory and the Interest Questionnaire was in the type of questions. The Inventory asked pointed True/False questions about specific activities or attitudes. The Interest Questionnaire asked more subjective questions about the respondent knowledge or practice of a particular, but more generally defined subject. Thus, the Interest Questionnaire dealt with self-image in general while the Inventory dealt with concrete instances of behavior or attitude.

The data from the pretest and posttest administrations of the Interest Questionnaire are summarized and then interpreted. A summary of the interpretation as it relates to the theme of leadership development closes out this part.

Data summary. The pretest results of the Questionnaire revealed⁵⁷ a difference between the test and control group that did not show up in the Inventory. The control group had a better mean (lower scores are better in the Questionnaire) but a much wider variance than the test group. This indicates the control group had significant differences among its members in how they understood and practiced the various disciplines dealt with by the Questionnaire. The test group's variance (also rather wide) is not as wide as that of the control group.

⁵⁷ See Table 9, page 64 for these data.

By the time the posttest was taken, this variance problem in the control group had been changed. The final results indicated no overall significance even though the test group mean was now better than the control group mean. When the four categories are studied, however, the one on leadership skills did record significance. The test group improved its mean both over the control group and over its own pretest score. In addition, the variance of the test group was smaller than the control group's variance.

A series of questions dealing with how well the respondent thought he/she could handle leading a specific ministry was within the leadership skills section. The data from the pretests-posttests⁵⁰ reveal that the test group improved its opinion of its ability in this regard, both over its own pretest score and over the control group's score. The test group's pretest-posttest scores are significant, as are the test group over the control group in both pretest and posttest.

Interpretation of the data. As far as the overall impact of the Questionnaire, it did not disclose any significant differences that could be attributed to the project. The Interest Questionnaire, in contrast to the Inventory, uncovered differences which relate to the theme of leadership development. The test group improved in its view of its ability to lead the three sample ministries.

⁵⁰ See page 101, Table #30.

This view improved not only over the pretest score but also, in each administration of the Questionnaire, the test group scored significantly better than the control group.

It is important to point out that the Interest Questionnaire, having been written for this project, has not undergone any of the statistical verification that the commercially available Inventory has been submitted to. Thus, the Interest Questionnaire's results have less impact on the project than those of the Inventory. Allowing for this difference, the only factor which was known to affect the test group was participation as members of the group, and studying and practicing planning and the other subjects of the course.

The manner in which the three ministries were chosen for inclusion in the Interest Questionnaire was a major weakness of the test. This is especially true since two of those ministries were chosen as the ministries for the practicum. Separating this process from the church's programming body (the Council) and from the participants' own interest made the ministries artificial.⁵⁹

Summary. The Interest Questionnaire agreed with the Inventory in the sense that overall there was no difference between the two groups at the beginning or at the end that could not be accounted for by pure chance. When the pretest was studied, it was shown that the control group, while

⁵⁹ See Chapter 2, page 25.

having better 'means' also had a wider variation in its members scores. Thus, with regard to the information addressed by the Questionnaire, the two groups were not as similar as they were with the Inventory. In addition, the test group means improved in each category, with major improvement in the leadership skills category. The category of leadership skills, which included a self-rating and their ability to lead three sample ministries, showed major improvement on the part of the test group. This improvement was over its own pretest score and over the control group in both the pretest and the posttest.

With regard to the theme of leadership development, the Questionnaire implied that participation in the test group contributed to an improvement in how those persons saw themselves with regard to leadership skills in general and in how they saw themselves handling three sample ministries in particular.⁴⁰ These results agree with what Fransen and Fiedler say about leadership training improving the participants' attitude about themselves. Fiedler qualifies his comment by saying that the organizational climate must support the improved attitude (or behavior) for it to last. Only time will tell if the attitude change recorded by the Interest Questionnaire is of a permanent nature.

⁴⁰ Fransen, 9; Fiedler, A Theory, 253.

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator is a professionally designed instrument that reveals the respondent's preferences⁴¹ with regard to the following four areas:

(1) the source of essential stimulation. [E] Extrovert: from world outside of self, [I] Introvert: from inner sources.

(2) Ways data is gathered. [S] Sensing: by way of 5 senses, [N] Intuition: by processing information by 6th sense or hunch.

(3) Ways decisions are made. [T] Thinking: on the basis of logic and objective consideration, [F] Feeling: on the basis of personal, subjective values.

(4) Two approaches to life. [J] Judgment: decisive, planned, orderly, [P] Perception: flexible, adaptable, spontaneous.

The eight letters can be summarized as follows:

E: Breadth of interests	I: Depth of concentration
N: Grasp of possibilities	S: Reliance on facts
F: Warmth and sympathy	T: Logic and analysis
P: Adaptability	J: Organization ⁴²

The eight different letters are combined into four-letter patterns that reveal the composite picture of how the respondent prefers to live life.⁴³ There are sixteen of these combinations. In addition, at least one author has found that certain pairs of letters are significant

⁴¹ Type-temperament theory stresses that it describes how people prefer to do the things of life, not how they have to do them.

⁴² Notes from Doctor of Ministry orientation, led by Reg Johnson, July 19-20, 1985, Asbury Theological Seminary, Wilmore, Ky.

⁴³ These patterns are described in a number of resources. Several are listed in footnote 5 of Chapter 2, pages 22-23.

indicators of preferred lifestyle and refers to these patterns as temperaments.⁶⁴

The Type Indicator was used as an underlying foundation for the classes. It served to alert the pastor to the best method for the lessons, which was a factual, logical presentation, incorporating both lecture and discussion. The test group members received a copy of their preference pattern (explained below) and attended an interpretation session conducted by the pastor's faculty advisor, Dr. Fred Layman. The test group reacted to this instrument in much the same way as others the author observed. They exhibited a sense of awe and surprise as they saw themselves portrayed very accurately by the written copy they received.

The only time the instrument was dealt with in a direct fashion in class was with the set of spiritual disciplines presented in lessons 12 through 17. The data summary restates the type-temperament patterns which were present in the test group and the interpretation section applies these patterns to the theme of leadership development.

Data Summary. The type and temperament patterns which were present in the test group consisted of the SJ and

⁶⁴ David Keirsey, co-author with Marilyn Bates of Please Understand Me: Character and Temperament Types. Alan Brownsword, It Takes All Types! has additional comparison work between Keirsey's temperaments and Myers-Briggs types. See Chapter 3, Table #12, page 68

SP temperaments in the ISTJ (2), ISFJ (6), ESFJ (1), and ISFP (2) types.⁴⁵ As Dr. Layman pointed out in his interpretation, this made the group highly compatible. It also correlated with the narrow test group variance in the Interest Questionnaire. It is not possible to comment on the wider control group variance since it did not take the Type Indicator. With the presence of so many SJ's, the academic character of the class could be structured and fact-filled. The use of a practicum would appeal to the SP's and SJ's who appreciate anything practical. The missing Intuitive types and temperaments would force the class to have to struggle with the meanings behind the facts, and would diminish the learning because of no practice in interacting with those who prefer to process data differently.

The type-temperament information was referred to when the group was given the five different approaches to the devotional life.⁴⁶ The group used the patterns between classes and then shared in a general discussion on the value to their own spiritual formation. While everyone was able to practice every suggestion, the different approaches were not seen to be equally beneficial. The SP personalities, in particular, found the highly structured patterns "good to do

⁴⁵ These data are from Chapter 3, Tables #10-#13, pages 66-69.

⁴⁶ See Chapter 3, pages 83-84 for a discussion of these approaches and the Appendix for full copies.

for a change," but did not want to do them continually. In a similar manner, the SJ's found they enjoyed "devotions by wandering around" (the ISTJ pastor's definition of the SP approach), but did not feel like they had really had their devotions.⁴⁷

The group was asked to assign leaders by type to the two practicum ministries. This was the only leadership related use of type. Surprisingly, each of those who did the assignment preferred Intuitives for leadership of the ministries. Since they all reported a sensing preference on their own Type Indicator scores they seemed to be placing great emphasis on those with personality preferences different from their own.

Other than these uses, the Type Indicator information was given to the test group members so that they could be more aware of their own approach to life. Most felt that they had gained a new appreciation for themselves and one person mentioned in the final interview that she learned it was all right to be who she was.⁴⁸

Interpretation of the data. The greatest weakness of this material was in the fact that the test group was not shown how the different types and temperaments relate to

⁴⁷ Michael and Norrissey's Prayer and Temperament was the resource for this material.

⁴⁸ See the final interview data on page 101.

work and leadership situations. This was a decision that was made more through indecision; that is, the pastor considered the total subject load and decided that there would not be time to do anything with type and leadership.

The strength of using the Type Indicator was in three areas. First, the individual group members benefited as they learned more about themselves and gained an acceptance of who they were. Second, the way it aided in teaching the different devotional patterns. Third, benefit to the pastor in planning the lessons, enabling him to rely on the research of others in what kind of teaching method would appeal to the types present in the group.⁶⁹

Summary. The Myers-Briggs Type Indicator provided the test group with interesting personal information and aided them in their study of different ways to study the Bible and pray. From the perspective of the theme of leadership development, however, this information was not put to the best use. The failure of the pastor to find time to teach how the different types and temperaments prefer to exercise leadership was one of the major weaknesses in the project. This information was discussed in Chapter 3, but that did not aid the test group any.⁷⁰

⁶⁹ Gordon Lawrence, People Types and Tiger Stripes, provided the educational research for using type in the classroom.

⁷⁰ Temperament and leadership is discussed on pages 91-92 in conjunction with the discussion on the second test-group only evaluation.

The self-understanding that is gained through a study of type-temperament can be a great aid in developing a person's awareness of leadership potential. In addition, it can help the current leader understand why he/she leads the way he/she does.⁷¹

Interviews

The two interviews served to uncover both related and separate information. The related information had to do with the respondents' attitudes towards current and future leadership opportunities. Separately, the first interview probed for leadership background and leadership style preferences, while the final interview asked about how the test group valued the different parts of the project experience.

This section contains a summary of the data from both interviews and an interpretation of those data with reference to the theme of leadership development.

Data summary.⁷² The first interview portrayed the test group as people who did not have a great desire to be leaders.⁷³ In fact, only three of the twelve members

⁷¹ In addition to the material on leadership and work in Keirsey and Bates, Brownsword, and Myers (Gifts Differing), the following sources make it their entire focus: Crouse, "Personal Leadership Style Inventory," and "Target: You," by New Directions.

⁷² The data from the first interview are found on pages 69-72 of Chapter 3. The posttest interview data are on pages 101-105 of Chapter 3.

⁷³ See comment about possible affect of the I factor in personality in the Chapter, page 7.

expressed any such interest. The group responded with a mid-range answer to the question about how they would react to an invitation to become a leader. This response correlated with that recorded by the Inventory ("Desire to be an Overseer"⁷⁴) and the Interest Questionnaire. Their response on the Leadership Skills category was better than the control group's, but was still mid-range.⁷⁵

The preferred leadership style was similar to what would be indicated on a later test:⁷⁶ people-oriented. This is consistent with the high number of F personality types in the group.

The leadership background of the group was quite mixed: Three persons reported no leadership experience at all. Of the rest, four had no church leadership experience, nine had no community leadership experience, and six had no school or work-related leadership experience.

The final interview found that the test group had a high estimation of the program's value, yet most of them would still prefer not to be involved as leaders. The one change the final interview recorded had to do with the number of people who changed from not wanting any opportunities for leadership to wanting to lead. The pretest recorded this as two who wanted to lead and nine who

⁷⁴ See Chapter 3, Table #7, page 61.

⁷⁵ See Chapter 3, Table #9, page 64.

⁷⁶ This test is discussed on pages 76-78, 91, and 148-151.

did not want to lead. The posttest recorded it as two who wanted to lead, two more who would lead depending on what it was, and four who still did not want to lead. The Chi-square test was done on this, combining the two who said "depends" with the two who said "yes." The ratios then became 2:9 vs 4:4. According to the Chi-square test, this is one person shy of significant. The statistical result was $\chi^2 = 2.158$, $p > .05$ n.s. If one more person had changed from a "no" to a "yes" or "it depends" the result would have been statistically significant.⁷⁷

The interview questions concerning how the respondents would react to an invitation to lead are worth comparing with the second section evaluation. This comparison is done in the following section on page 152.

Interpretation and Summary. The interviews portrayed the members of the test group as: (1) people who came into the project with a variety of leadership experiences, from none to many, (2) people who found participation in the project to be of value, and (3) people who were willing to consider their role as leaders.⁷⁸ The latter point is based on the above recorded change in attitude towards leadership.

Looking at this information from the perspective of the theme of leadership development, while the number who

⁷⁷ These data are discussed on pages 103-104 and portrayed in Table #33.

⁷⁸ See discussion of recruiting in Chapter 2, pages 19-22.

changed their minds is not statistically significant, it is worthy of note that two members of the test group did decide they could become leaders in the church. This supports the pastor's opinion about the necessity of providing an opportunity for people to find out if they have skills or aptitude for leadership.⁷⁹

Mid-Program Testing Instruments

The design called for several testing instruments to be used in the course of the project to determine if any change was taking place at that time. These instruments were of two types: (1) those that were given just to the test group and (2) those that were given both to the test group and to the control group.

The test-group only category of mid-program instruments will be covered first, with both parts of this section following the common pattern: data summary, interpretation of the data, and a summary of that instrument's application to the theme of leadership development. The section concludes with a summary that wraps up the lessons from the mid-program instruments as they relate to leadership development.

Data summary of first test-group instrument. This instrument inquired as to why they joined the group and how they felt about the project.⁸⁰ The test did not have

⁷⁹ See Chapter 2, pages 19-22.

⁸⁰ See Chapter 3, pages 89-92 for data.

individual member codes so there was no way to determine how each one responded. Everyone did respond and thus the test does give a general indication that can be compared with the attitude questions of the rest of the instruments.

The majority of the test group members joined because the pastor asked them to.⁸¹ Eight included that as one of their reasons for joining. Three of these listed only the pastor's invitation, while five others added a desire to be a better leader. Two marked the option labeled "combination of reasons" but did not indicate which ones or add a reason not listed. With regard to their attitudes about joining, the average attitude was a 2.36 out of a possible 4 (1 being best). All but one thought they would gain something from participation in the project.

Interpretation of the first test-group instrument.

The data of this instrument adds confirmation to the Inventory (moderate score in "Desire to be an Overseer"), the Interest Questionnaire (moderate score in self-rating and the sample ministries), and the first interview (only two out of eleven who wanted to lead).⁸² The test group was made up of people who were there to help the pastor (for nine of the participants, this is very likely the result of the F preference in their personalities). This motivation

⁸¹ See Chapter 3, Table #21, page 91.

⁸² The data for the Inventory, the Interest Questionnaire, and the First Interview are in Chapter 3, pages 58-62, 63-64, and 69-72 respectively.

likely contributed to the low leadership-related scores by the test group. A conflict exists between the first interview responses where only two people preferred more chances for leadership and the five who indicated on this test that they wanted to be better leaders. Without identity codes it is impossible to know who these five are and thus understand the meaning of this discrepancy.

Summary. The total effectiveness of this test is limited due to its anonymous nature. It does serve though to emphasize the difficulty the project would have in developing leaders from this group. Any change that occurs and is significant in the statistical analysis can be held as due to participation in the course. There are no other known factors operating on either group.

Data summary from the second test group instrument.

This test was originally intended to be an instrument for the test group and the control group.⁸³ Due to a mix-up by the pastor, it was administered only to the test group, so it serves just as a test-group-only evaluation. The test sought to uncover the preferred leadership style of the participants. The questions dealt with the style currently used in the church, the style which should be used in a crisis, the style they would prefer if they were the leader, the style they would prefer if they were being led, and the

⁸³ These data are recorded in two places: pages 76-78 and 92-95. The former records the specific results and the latter compares the test group's answers with a brief study of the styles their temperaments would normally have chosen.

style the church should have now. The results were similar to those of the first interview: with one exception (the question dealing with a crisis) the most common response was the Human Relations style.⁸⁴ In the crisis question the preferred style was the Classical.

Interpretation of the second test group instrument.

The test group was made up of nine SJ temperament types and two SP temperament types. The following discussion deals with how those temperaments normally prefer to lead.

The SJ temperament is strong on the continuation and success of the organization.⁸⁵ Therefore, a leadership style that encourages that continuation and success would normally be preferred over one that risks change. Thus, of the five styles offered on the instrument, the SJ may be drawn either to the Traditional, the Classical, or the Systems style of leadership, due to their emphasis on either the status quo, the importance of the organization, or the structured approach to leadership.

The actual results indicated the importance of looking at all the letters in the Type Indicator score. Four SJ's (two ISFJ's, one ESFJ, and one ISTJ) chose the Human Relations style for both the ministry they would lead and the one they would be part of. One ISFJ chose Human Relations

⁸⁴ See Lindgren and Shawchuck, page 26-27, for a description of the five leadership styles used in this test.

⁸⁵ Keirsey and Bates, 138; Haigh, n.p.

for leading and Systems for serving. Finally, one ISTJ chose the Traditional Style for both categories. The common factor in four of these SJ's is the F-factor. Introverts with a J, relate to the world through the F/T functions, as does the Extravert with a J.⁸⁶ This F-factor reduces the influence of the organization and replaces it with an emphasis on the people of the organization.

The SP temperament works best when there is a problem to be solved.⁸⁷ A leadership style that should appeal to this person would include considerable freedom of choice and movement. Because of this, ideally the SP personality would usually refrain from choosing either the Traditional or the Classical leadership styles. As it turned out, the two SP's in the group split. One chose the Traditional style for leading and the Human Relations style for serving. The other SP did just the opposite. These two persons come from entirely different socio-economic backgrounds and that may have been a factor in their choices.

Summary. The two weaknesses of the test are, first, in the area of personality types and leadership, and second, in the area of application. It is one thing to talk about different styles of leadership; it is an entirely different thing to practice a given style. Since the curriculum did not provide for discussing the different ways the

⁸⁶ Myers, Gifts Differing, 19-20.

⁸⁷ Keirsey and Bates, 133-4; Haigh.

personality types and temperaments approached leadership, this particular instrument was limited in its application.

Data summary of the first test-control instrument.

This instrument was titled section evaluation #1. It addressed the content of class sessions 4 - 6. The specific content dealt with the Bible lessons on Nehemiah and the questions which should be asked prior to starting a new ministry.⁼⁼ The control group scored slightly better on this instrument, although the score was not significant.

Interpretation and summary of section evaluation #1.

The only meaning which can be derived from this test is that the control group did indeed have a better grasp both of biblical material and of planning skills than did the test group. At this point in the project, there had not been any change in the relationship of the two groups to each other.

Data summary of the second test-control instrument.

This instrument, titled section evaluation #2, asked the participants in both groups to indicate their response (1) to an invitation to lead each of four specified ministries and (2) to an invitation to help with the same ministries. As in the first section evaluation the control group scored better.^{=>} Their scores were not significantly different, however.

⁼⁼ Section evaluation #1 is discussed in Chapter 3, pages 92-95.

^{=>} See Chapter 3, pages 95-96.

The two interviews used questions related to leading and helping ministries which could be compared to this test. When the different numbers are compared, the first and final interviews record a significant difference and the first interview and this section evaluation also record a significant difference.⁹⁰ Between this evaluation and the final interview there is not enough change for it to register as significant. And, when all three are put together and the Analysis of Variance test (ANOVA) is run, the result is non-significant. They tend to cancel each other out.

Interpretation of section evaluation #2. The fact that the test group was unable to score better than the control on this test is not as important as the fact that the test group scored better in this test than in the first interview. The group did not continue to improve as much over the next few months and the final interview did not record any difference. The questions were not exactly the same: the first and final interviews asked about leadership in general. The second section evaluation asked about leadership in particular.

Summary. Section evaluation #2 continued to portray the control group as the better group of leaders. Evidence was emerging that the test group was beginning to experience some change. The amount of change, however, is not enough to show up in the various tests.

⁹⁰ A discussion of this comparison in on page 105.

Data summary of the third test-control instrument. This instrument (section evaluation #3) sought to reveal the influence of class work on the ability of the test group to discover their own spiritual gift(s) and those of the other test group members.⁹¹ The control group was asked to identify the gifts of each member of the test group. In addition, the instrument asked both groups to attempt to discern the best gifts for the practicum ministries of shut-in visitation (called by now, Caring ministry); and outreach visitation.

This test is the first one where most significant results occurred. The test group managed to identify 34 of the 43 gifts singled out by the Personal Method. The control group only recognized four of the same 43. Statistically, The χ^2 result of 42.13 is quite a bit higher than the χ^2 - distribution table figure for .05, at one degree of freedom, which is 3.841!

Interpretation of the data for the third test-control instrument. Both groups were also asked to identify the different spiritual gifts which should be operating in the two practicum ministries. The test group came up with greater agreement about the gifts they perceived would be needed. Since participation in the class is the only known variable, it can be stated that being in the class helped the test group members identify their own and each other's

⁹¹ These data are taken from pages 42-45.

spiritual gift(s). The same can be said about the number of commonly agreed upon gifts for the two practicum ministries.

All of the gifts which the Personal Method listed were relational with only one (teaching) propositional. This agrees with the F preference of the majority of the personalities in the test group.⁹²

Summary. Taking part in the class helped the test group learn about one another and about the gifts in such a way that they were able to satisfactorily identify many of the spiritual gifts present in the group. The control group, which did not have the advantage of the class, was able to identify only a few gifts. This relates to leadership development, in that it points out the value of using a class structure for training. The class sessions on the gifts of the Spirit did not include discussing how they affected different roles in the church. This was another major weakness, which could have been corrected by limiting the variety of subjects, which in turn would have allowed more time for such application.

Summary of mid-program testing instruments. The initial instruments established the control group as more knowledgeable and more willing to serve as leaders than the test group. The mid-program evaluations began by indicating very little change in the test group as compared with the

⁹² See Chapter 3, Tables #11 and #12, pages 25-26.

control group. The first test-group-only instrument clearly pointed out the priority motivation of helping the pastor more than the desire to be a better leader. The second test-group-only instrument served as a reminder that the personality types and temperaments may produce slightly different results than expected.

The first two instruments in which both groups participated did not indicate any difference between the two groups. The third instrument highlighted the beginning of change in the test group. This was evidenced by the extremely high correlation between the test group and the results of the Personal Method and the low correlation between the control group and those same Personal Method results.

In considering how these instruments speak to the development of leadership, one of the major features of a leader is he/she is one who is willing to take on responsibility.⁹³ The general impression from the literature is that leadership involves having followers, but it also includes a desire to be involved. These instruments clearly indicate that involvement was taking place.

Summary of all testing instruments

The over all results of the Spiritual Leadership Qualities Inventory were not statistically significant. The test group was shown to be improving in ten of the qualities

⁹³ See pages 26 and 27 of Chapter 2, along with footnotes 13-16 for discussion of definition of leadership.

and over the control group in four qualities. Five of these were enough of a change to be significant. The four qualities in which the test group improved over the control group had to do with how they related to other people or to God. The one crucial quality (as far as leadership development is concerned) showed a decline in the test group, due to two people who had scored high dropping out and three who scored lower.

The total scores of the Interest Questionnaire did not result in a significant change, but, as with the Inventory, one category did record significance: leadership skills. This bears slightly on the theme of leadership development by pointing to an improved interest level. In this category the test group scored better than the control group.

The interviews likewise did not reveal any statistically significant change. They portrayed the test group as motivated by a desire to help their pastor rather than by a desire to become better leaders. A slight change did occur in the number of persons who wanted more opportunities for leadership.

The Myers-Briggs Type Indicator gave the test group members new information about how they and others prefer to react and interact with life. This material was applied to spiritual disciplines and found to be helpful.

The mid-program tests showed that the test group did change during the course of the project, particularly in the the area of discerning spiritual gifts. This improvement is

weak relative to leadership development in that no effort was made to put the gifts into practice or to determine how the gifts were functioning in the test group.

Validity of the Hypotheses

The project-dissertation was based on the following hypothesis:⁹⁴ Through involvement in a leadership training class, selected present and potential church leaders will learn how to lead others in ministry and will grow spiritually. This hypothesis was broken down into three subhypotheses for purposes of research and determining the validity of the main hypothesis.

The three subhypotheses are:

A training class is a valid means for developing local church leaders.

Leadership skills can be taught to present and potential local church leaders.

Spiritual formation (growth) for leadership will take place when Christians study and work together.

Each of the subhypotheses will be discussed in the light of the interpretative comments from the first and second parts of this chapter. Validity of the subhypotheses will be based on how well the project influenced the test group in relationship to the subjects addressed by the hypotheses. This will be followed by a statement as to the validity of the main hypothesis. A summary description will close the chapter.

⁹⁴ See Chapter 1, pages 3-4.

The Training Class Hypothesis

This structure showed potential if the following weaknesses had been improved: too much subject matter was offered, limiting the amount of time which could be spent on each one; the practicum failed to involve the participants in anything more than planning practice. The class failed to develop enough new leaders to be considered valid. The number who indicated a changed attitude were not statistically significant and there was no testing of actual skill improvement.

The Leadership Skills Hypothesis

The project taught the skills related to planning to some of the test group, as evidenced first, by the response to the ministry evaluation assignment,⁹⁵ and second, by the practicum ministry reports which were developed.⁹⁶

The project only introduced the test group members to a variety of leadership styles. The Interest Questionnaire's statistically significant improvement of the test group over the control group in the leadership skills category must be accepted with caution for two reasons. First, the test did not inquire into specific behavior. Second, the practicum failed to provide for any on-the-job training. Because of these weaknesses, the only skills the participants actually developed were planning skills. That was a serious

⁹⁵ See Chapter 3, page 75.

⁹⁶ See Appendix.

deficiency and causes this hypothesis to be rated as invalid.

The Spiritual Formation Hypothesis

The Inventory recorded the test group as statistically over the control group in the quality of "Holy," which is directly related to their relationship with God. The test group also improved in two other scriptural qualities that concern their relationship to other people. The Interest Questionnaire did not show any significant improvement of the test group, either over its own pretest score or over the control group. The test group used the Word of God in the Bible lessons in class, in the two sets of devotional scripture, and in the class presentations. The section evaluation #3 showed that the test group had a greater skill than the control group in discerning their own and each other's spiritual gifts.

Unfortunately, all of this is insignificant to this hypothesis. These are all improvements any Christian can expect to have after meeting with his/her pastor and several other Christians for nine months.

The Main Hypothesis

Because the subhypotheses are not validated, the main hypothesis is also not validated by the project. Even though the project produced two new leaders, this was as many as pure chance could have produced. Therefore, the project did not do what it set out to do: develop leaders for the local church.

Chapter Summary

The various tests and training class observations clearly emphasize the willingness of both the test group and the control group to allow themselves to be tested and taught. Overall, there was never any difference between the two groups. No difference, that is, that could not be accounted for by pure chance or by a group of people who met with their pastor for nine months and studied just about any biblical topic.

There are individual areas in which the test group was able to improve over the control group. Yet, even with these bright spots, the eventual results agreed with the statistical tests. Specific weaknesses of the project as it developed contributed to the final conclusion of the invalidity of the hypothesis. These weaknesses are described in the preceding pages and will be discussed again in Chapter 5 where suggestions will be made for modifications and corrections to the project.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the author's conclusions and recommendations concerning the leadership development project. Preceding chapters form the basis for these comments. A brief overview of the project is presented followed by sections that deal with the factors which affected the project, the changes necessary for future uses of the project, and areas for additional research. The chapter concludes with a discussion of the personal benefits experienced by the author.

Project Overview

The goal of the project was to develop leaders for the Perryville United Methodist Church. The hypothesis which provided guidance for the research, planning, and implementation of the project was stated as follows:

Through involvement in a leadership training class, selected present and potential church leaders will learn how to lead others in ministry, and experience spiritual formation.¹

The project consisted of conducting a test group-control group experiment over a period of nine months during 1987. Some of those who were recruited for the test group had previous leadership experience and others had none. Two of

¹ See Chapter 1, pages 1-4.

the eleven test group members, at the first interview, expressed a desire to be a leader in the church. For the validation of the hypothesis five of the eight remaining members were needed to indicate at the time of the final interview either a desire or a willingness to become leaders. Four of the eight made one of these affirmations and thus the hypothesis was not supported. The same number of 'developed' leaders could have been produced by pure chance, rather than as a result of the leadership project.

This conclusion is supported by the results of the many tests administered throughout the nine months. These tests varied in effectiveness and quality, with two being professionally prepared and the rest designed by the dissertation author. In general, even with this difference, they all revealed that the test group was beginning to show improvement over the control group in some spiritual qualities and in gift-discernment. But these improvements were what any group of Christians should expect after experiencing nine months of studying the Bible, prayer, and various Christian-life issues.

Factors Which Affected the Project

The project was influenced by factors that were present in the planning and/or implementation of the project, and by factors that were the results of the personality preferences of the participants. This section discusses these issues under the following topics: (1) Recruiting Procedures, (2) Personality Preferences, and (3) Cognitive-Affective Issues.

Positive contributions are noted, but the main emphasis in each category is on those aspects of the project which might have produced better results if they had been done differently.

Recruiting Procedures²

The project was based on several assumptions which are delineated on page 11. An additional assumption was present and affected recruiting in a way that the author was not aware of until writing this chapter. That assumption could be worded as follows:

There are several members of this local church who want to become better leaders or who want to find out if they have leadership potential. These persons will respond to an invitation to join this project.

Because this assumption was a subconscious part of the pastor's attitude, the actual recruitment did not include much of an appeal for potential leaders. Rather, the emphases were on helping the pastor, helping the church, and helping themselves. There is no way to know how many potential leaders there are in the church who did not come forward. The limited number of Administrative Council members who joined the test group supports the idea that the church has very few people who want to be leaders.

By soliciting participants who were interested in helping, the project tended to attract those who were mainly people-oriented, as opposed to purpose- or organization-

² See Chapter 3, pages 53-57, and Chapter 4, pages 113-115.

oriented.³ This explains the large number of people-oriented participants in the test group. This will be discussed further under the section on Personality Preferences. This approach to recruiting made it difficult to apply the definition of a leader as 'one with followers'⁴ because of the orientation of those who responded: They preferred to be followers!

Another problem with the recruiting was that the participants were not asked to have in mind a particular ministry they would like to develop or work on. This would have alleviated some of the problems which are addressed under the Cognitive-Affective Learning part of the chapter.

Prayer was relied upon in the preparation and implementation but not as a direct source of guidance concerning the specific participants. No time was spent with the Congregational Reflection Group in deliberate prayer for those who would respond to the recruiting.

Personality Preferences

One of the results of the recruiting was the preponderance of certain personality-type preferences:

Introverts (ten of eleven)
Sensing (all eleven)
Feeling (nine of eleven)
Judging (nine of eleven)⁵

The SJ temperament was attracted by the appeal to helping the

³ See pages 67, 69, and 113-115.

⁴ See Chapter 2, pages 26-27.

⁵ See pages 64-69.

church and its pastor.⁶ Those with the feeling preference were especially attracted by the appeal to help the pastor.⁷ The presence of so many introverts contrasted with the characteristics of the general population.⁸ The author did not conduct any church-wide analysis of type, but contends, through his observations over the last three years, that the congregational make-up is predominantly introverted.

An important feature of the ISFJ personality is the desire to work alone rather than with a group.⁹ This characteristic, which was not recognized by the author at the beginning of the project, inhibited any significant changes in the test group with regard to the participants desiring leadership roles. As Brownsword puts it, "if they do seek such positions, they do not do so aggressively."¹⁰

The study of personality preferences contributed in a positive way to the participants' understanding of themselves and each other. It gave a few of them the assurance that they were all right as people.

Cognitive-Affective Issues

The author originally set out to maintain a balance between the cognitive and the affective domains of learning.

⁶ Keirsey and Bates, 39.

⁷ Myers, Gifts Differing, 19-20, 107.

⁸ See page 66.

⁹ Keirsey and Bates, 195; Brownsword, 40.

¹⁰ Brownsword, 40. See additional comments on pages 170-172.

As the project developed, however, the cognitive became the dominant feature, thus producing a significant gap in applying the principles gleaned from the research to the curriculum.¹¹ One factor which contributed to this change was the large number of subjects the author attempted to cover, which did not allow adequate development time from Lessons 9 to 18. This section looks first at those elements of the project which provided some opportunities for affective learning and second at the elements which did not provide any opportunities for affective learning.

Some affective learning. Two of the subjects studied in the classes resulted in affective application: planning¹² and the personality-based spiritual disciplines.¹³ The main reason for this success is that the participants had something they were expected to do with the class lessons. The planning material was applied to the two practicum ministries and the spiritual disciplines were practiced at home and they were asked to report back on their experiences.

Little or no affective learning. The rest of the curriculum simply gave no opportunity for the participants to do anything other than think and talk about the topics.¹⁴

¹¹ See pages 24-25 and 42.

¹² See pages 73-75 and 115-124.

¹³ See pages 81-84.

¹⁴ The following subjects were studied in class with no provision for applying them to leadership: evaluation, page 75; leadership styles, pages 76-78; and spiritual gifts, pages 78-81.

This was a crucial error in planning since all the participants preferred a sensing approach to life.

The practicum concept had the potential for correcting this deficiency but was not put to its best use. As the author pointed out on page 12, the church was primarily 'clergy-oriented with little lay leadership in goal setting, planning, or implementation of its ministry.' Because of this, the two ministries used in the practicum came from the pastor with no Administrative Council input. The practicum was limited to practice in planning based on the negative impression towards leadership received during the recruiting phase and the first interview. If the recruiting appeal had encouraged the participants to choose a ministry or church job they wanted to develop, the practicum would have been approached differently by all parties.

The final weakness that might have made some difference in the results concerned the teaching of personality preferences. The contrasts and similarities of the types were referred to throughout the project with special emphasis during the study of the five personality-based disciplines. No attempt was made, however, to introduce the application of type theory to leadership. This was a deliberate decision based on the large number of subjects the project attempted to teach. The author sees now that it was an unfortunate decision.

In Chapter 2, the author pointed out the views of those who see leadership training as ineffectual or at best having

only a temporary impact on the participants.¹⁵ Their main argument is that people without leadership potential cannot be trained to be leaders. They further insist that this potential will have evidenced itself prior to their joining the training class. Due to the number of weaknesses in this project, as delineated above, their contention is not proved wrong. It would require conducting the project again, with certain changes and improvements, to prove or disprove their claim.

Changes Necessary for the Future Uses of the Project

The weaknesses in this project can be corrected through the following changes. These changes can be classified under the same headings as the previous section: Recruiting, Personality Preferences, and Cognitive-Affective Issues.

Recruiting

Where the church is made up of few leaders, one of the first things needs to be done would be to determine what the church needs or wants. Does the church want leaders who can handle major ministry projects and/or large groups of members? Or, is the church more interested in a number of people who are able to accomplish ministry, whether alone, with a few others, or with large groups?

This understanding would guide the pastor as to who should be recruited and what should be taught. This modifies the author's comments in Chapter 2, pages 17-18, where the

¹⁵ See pages 18-20, footnotes #1-3.

idea is put forward that the goals are just one of the things that should be considered and not necessarily the most important.

Prayer should be an important facet of the recruiting process. The administrative body which authorized the project must be supporting it by their prayers. A time of prayer by this group as well as by the pastor should precede the actual calling. These prayers should focus on knowing whom to recruit and how to recruit them.

Personality Preferences

Another early step involves determining the personality preferences of the participants. This can be done through using the Myers-Briggs Type Indicator with the group. Once the instrument is scored, the pastor needs to take a serious look at the recommended learning styles and the possible leadership styles of those who are participating. This information would aid in the development of the specific lessons as well as descriptions of the anticipated results.

An important point to remember in dealing with potential leaders who prefer introversion is that they can be adequate, even successful, leaders. They must be shown that leading others in the accomplishment of a job (ministry) does not necessarily require a person who can talk easily with others. Rather, it requires a person who can listen and communicate to the followers a sense of mission and purpose.

Another consideration in dealing with introverts is to help them, and the church's official body (Administrative

Council in the small to medium sized United Methodist Church), recognize the value of ministry that is conducted amongst small groups. This understanding would enable the introverts to develop their interpersonal skills without feeling guilty because they are not comfortable with large groups of people. As the introverted members of the class develop their sense of comfort with leading a few others, they will strengthen their shadow side, which includes the extraversion preference.

Once the introverts in the class had experienced success in the above areas, they could be invited to take part in the preparation and presentation of the classes, especially during the time when the class took the lecture material and applied it to the practicum ministries.

Whether the participants prefer introversion or extraversion, each member of the class should have a prayer partner. These could be other members of the class or members of the church who are not in the class. Each option has its advantages. If the prayer partner is a member of the class, he/she will know the struggles and frustrations as well as the joys the participant is going through without a lot of sharing. If the prayer partner is not a member of the class, the participant will need to share more about the training experiences. In a church like Perryville, this would serve to develop the participant's ability to include others in his/her inner life. Another benefit of using non-class members as prayer partners is that it expands the

immediate support for the training and builds a strong base of support for these persons when they finish the class and continue with their roles as leaders and workers in the church.

Cognitive-Affective Issues

For the project to have lasting value, it needs to clearly emphasize the affective domain of learning. This can be accomplished by either requiring the participants to 'come prepared' with a ministry or job in mind or by having the church's official body provide a list of possible ministries. This list should be broad enough to have something that would appeal to the extravert as well as to the introvert, to the sensing-type and to the intuitive, to the thinker and to the feeler, to the one who wants closure and to the one who wants things left open-ended. The participants need to understand this element from the beginning and should make a commitment to complete all assignments so as to maximize the benefits.

The pastor should be careful to limit the number of different subjects addressed by the project and to incorporate a variety of learning modes. In this way the greatest possible results will be achieved. In the case of this particular project, the curriculum should be restructured along the following lines:

1. Identifying and describing the goal(s) of their ministry.
2. More extensive exposure to leadership theory and practice, including the application of type theory to leadership functions.

3. Mechanics of planning with direct application to their particular ministry.
4. Spiritual Disciplines (running concurrent with the above).

The meetings could be adjusted to one of the following options:

1. The same nine-month schedule, meeting every other week.
2. Meeting weekly for twelve weeks.
3. Meeting in three retreat settings, using one of the first three topics listed above at each of the retreats.

Each of these options would enable the participants to have enough time to apply what was learned in class to their ministry.

More effective testing instrument(s) should be used both to help the pastor and the church evaluate the project and to help the participants grasp the depth of their own improvement.¹⁴ These instruments should be developed or secured well ahead of the implementation stage and be thoroughly gone over and understood. In this way there will be no adjustment needed during the implementation period. These instruments should test for both cognitive and affective improvement. The instruments ought to be limited in number in order to concentrate the groups' energy on a few items of importance.

The project can help with leadership development in these additional ways:

¹⁴ See item #1 on page 19.

1. Working with a specific ministry team to help them better understand their goal(s), personality preferences (conflicts), leadership styles, etc.
2. Working with the church's administrative body, using one of the subjects at a time, in one of the following situations:
 - a. General leadership, where each member of the group uses his/her own leadership responsibility as the practicum,
 - b. Major project: some church-wide ministry with each member of the group having specific duties which are referred to and developed as the practicum for the project.

Areas for Additional Research

A number of questions arose out of the research, planning, implementation, and evaluation of this project. These questions form the basis for the following research recommendations. The first group addresses issues of leadership development. The second group relates to further understanding of personality type. The third group of issues concerns various spiritual/religious issues (some are included in earlier categories).

Leadership Development Recommendations

What factors influence effective leadership development?

What kinds of evaluative instruments provide the best interpretation of leadership development?

Which leadership style is best suited to church leadership? Why?

How should small group dynamics be utilized in leadership development?

How do the expectations of the denomination influence local church leadership development?

Personality Type Recommendations

What is the relationship between the various type-temperament preferences and leadership in a local church?

Does the person's cultural background influence his/her development of personality preferences? How does this relate to local church leadership development? How do persons from different backgrounds express the same type preferences?

What is the relationship between personality type and religious experience/background? How does this relate to church leadership development?

How does an emphasis on personality type as a means of job placement (generalization: small group ministries for introverts, large group ministries for extraverts) correlate with denominational expectations for local church structure?

What is the relationship between the results of the Myers-Briggs Type Indicator and the gifts of the Spirit?

What is the relationship between the results of the Myers-Briggs Type Indicator and the results of Kenneth Kinghorn's Discovering Your Spiritual Gifts: A Personal Inventory Method?

How can personality type be applied to Protestant worship and spirituality?

Spiritual/Religious Issues

How could the Spiritual Leadership Qualities Inventory be further developed for local church use?

What is the relationship between the gifts of the Spirit and the various leadership styles?

How can the gifts of the Spirit be taught in regard to leadership development?

How does spiritual formation relate to leadership development?

How can the gifts of the Spirit be taught and applied for leadership in a highly structured church like The United Methodist Church?

What is the impact on the church, its leadership, and its mission when the gifts of the Spirit are taught in the following ways: (a) all are present and operating today, (b) some are no longer present, but some are, (c) most are no longer present, or (d) none of the gifts, as described in the New Testament, are present today?

Personal Benefits to the Author

The author experienced many benefits from his involvement in the Doctor of Ministry program, from researching, planning, implementing, and evaluating the project, and from writing the dissertation. These benefits are described under the following headings: Personal Growth and Professional Growth.

Personal Growth

The author gained a greater awareness of and appreciation for his own personality and approach to life because of the emphasis on type theory in the early doctoral classes. As he observed the other students and faculty from this new perspective, he gained a deeper understanding and regard for the legitimate differences between people. This knowledge has had direct application in his private life. He and his wife are relating better to each other and to their children. They now see each other's preferences as choices which are different, but not necessarily wrong.

Another personal benefit has been the improved sense of self-worth. This is a direct result of the attitudes the other doctoral students and faculty took towards him. His ideas and contributions were accepted as of value.

Professional Growth

This personal self-worth contributed to the enhancement of the author's professional self-worth. His ability to handle the course work and produce the required academic and practical applications helped develop his confidence in his ability to make major contributions to the church.

The author's research and writing skills were improved through the need to base the dissertation on his understanding and integration of the research and the project data.

The author also developed an appreciation for the need to help each church member find his/her own special way to

relate to ministry. As the author's ministry continues, this will involve guiding some people to leadership roles where they influence large groups of Christians. Others will need to be guided to small groups or even individual ministries. The author realizes that both have a legitimate place in the church.

Possibly the greatest growth took place as the author wrote the fourth and fifth chapters. During this analysis he became an objective observer. This necessitated separating himself emotionally from the project in order to report and analyze the weaknesses as well as the strengths of the project. The suggestions for changes in the project could come only from this kind of objective approach. The author will find it easier in the future to admit to weaknesses and mistakes in planning and implementation because of the discipline of objectivity demanded by the dissertation.

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APPENDIX A

Correspondence-1

This message was mailed to all Administrative Council members to announce the beginning of the pastor's Doctor of Ministry Project.

PERRYVILLE UNITED METHODIST CHURCH
ADMINISTRATIVE COUNCIL

A meeting is scheduled for Nov. 24, 1986 (Monday)
at 7:00 p.m. at the church.

The following will be part of the agenda:

- * Current condition of the pews and a proposed plan to deal with this problem.
- * Rev. Paul's project: 'Leadership Development' will be presented. This is an important part of his work for the Doctor of Ministry and for us as a church. You will want to learn about this, as some of you will want to be part of it.

Correspondence-2

This covenant form was handed out at the November 24, 1986 Administrative Council meeting.

COVENANT for PARTICIPATION
in the
LEADERSHIP DEVELOPMENT DISCIPLESHIP GROUP

I wish to participate in the Discipleship Group for LEADERSHIP DEVELOPMENT. I agree to the following covenant:

- I will attend all scheduled meetings
- I will prepare for each session by
 - daily prayer for each member of the group
 - completing all assignments
- I will continue or improve my level of participation in the other activities of Perryville U.M.C.
- I will take part in the sessions of the group:
 - I know that I will get out of this experience what I am willing to put into it.
 - I know that my attitude and involvement will affect how much the others get out of the group.

As part of the discipline of the group, I agree to keep the particulars of our discussions private, revealing to those not in the group only that which the group has agreed may be shared.

 name

 date

Correspondence-3

This form was also handed out to the members of the Administrative Council on November 24, 1986.

Pastor Paul's DMin Project

Goal: My main goal is that a group of elected leaders will participate in a nine-month-long Discipleship group and at the end of that time they will have gained more confidence in their personal Christian identity (faith), in their relationships with other Christians, and in their ability to lead others in ministry.

Format:

1. This Discipleship group would be open to those who are elected to serve in some official capacity during the calendar year of 1987.

2. The schedule would be to have two meetings a month for the nine months, or a total of 18 meetings. The specific dates and times would be determined by who wants to join. The time of meeting would be expected to be at least one hour to a maximum of 90 minutes.

3. Those who participate will be expected to make a serious covenant to the group and agree to the following parts:

- a) Regular participation in the scheduled meetings.
- b) A willingness to take part in any discussion that arises in the course of the study.
- c) A willingness to try any and all of the assignments.
- d) An interest in his/her own personal growth.
- e) An interest in the personal growth of the other members of the group.
- f) An interest in the ultimate goal of the group, which is to produce better leaders for the church.

4. We will begin with three brief studies that I have prepared. Future studies will be developed based on what the group itself would like to spend the time on within the general guidelines of the three main areas:

Personal Christian Faith
Being Part of the Family of God
Christian Leadership

Correspondence-3 cont.

5. All elected leaders will be asked to take part in an evaluation instrument that I have been studying, the Spiritual Leadership Qualities Inventory. This will be of use to me and you as I seek to help all of us become better leaders. The coded information will be used in my research, but not any named material. I will be sharing with you individually the results and as you are interested, work with you on any area of growth. I hope that each one will take this as a good opportunity to learn more about what God would like to be doing in your life as one of His leaders. It is based on Scriptural guidelines and I am using it myself and find it very helpful. I will see each of you personally about this.

Correspondence-4

The following letter was sent to all members of the Administrative Council who had not joined the test group. It was also sent to those of the church who were chosen by random selection.

March 5, 1987

Dear _____:

For my project in LEADERSHIP DEVELOPMENT I need the help of church leaders and members who are not participating in the Leadership Group. This consists of your responding to a few questions I will send no more than twice a month. Your spiritual growth will be enhanced through exposure to ideas and issues. I will benefit through comparing your answers with those of the Leadership Group; this will tell me how well the group style of training works.

With your permission I will send the first form, AN INTEREST QUESTIONNAIRE. The form will have a code number and will be completely confidential. If you want to participate, please check the appropriate mark on the enclosed card and send it to me by this weekend. If you are interested in knowing how you scored in relation to all others who will be doing this check that mark also.

Thank you very much,

The Reverend David E. Paul, Pastor

Encl.: Card

The card copied below was enclosed with the previous letter.

Dear Dave:

- () Please send me the questionnaire.
I will be happy to cooperate.
- () I am sorry but I do not wish to
answer the questionnaires.
-
- () I would like to know how I score
in comparison with the others.
- () I would like to know how I scored
on the SLQI (the first one we did).

Comments:

Date:

Name:

Correspondence-5

The following letter was mailed to all of the test and control group members who had not taken the Inventory.

Dear Friends:

Last December about half of those involved in my DMin project took an evaluation instrument called the Spiritual Leadership Qualities Inventory (SLQI). The original was 222 questions long and contained some material that was not within the scope of this project. I have reduced the number of questions and removed the sections that were deemed to be inappropriate. I need your help. Since you are involved either with the regular class or with taking the evaluation material along with those in the class I need for you to also take this. It will not take you long and I hope you will be able to do it within the next two weeks. The original plan called for this to be taken twice: once at the beginning and once at the end of the class. As you can see by the date, I am very late getting yours to you. Please forgive me and help me with this.

Thank you very much,

David Eugene Paul

() Check here if you are not taking part in the Leadership Group Class and want me to share with you the results of the SLQI as it compares to how the others (without any names being given).

Correspondence-6

The following letter was mailed to Dr. Frank Wichern, the developer of the Inventory. Dr. Wichern had given the pastor verbal permission to make copies for the research with out having to buy the full sets. This letter was to secure something in writing.

Dear Dr. Wichern:

Early in 1987 I contacted you by phone about using your Spiritual Leadership Qualities Inventory in my DMin project (I am a student at Asbury Theological Seminary, Wilmore, Ky). In the course of that conversation you said you would send me a set of materials and that I could make whatever copies I needed for my work. I have used the SLQI and did indeed make copies of it for the members of both the experiemental and the control groups. In re-reading Paul Leedy's Practical Research: Planning and Design, 3rd Edition, I was reminded of the necessity for written permission to duplicate copyrighted material. While this is 'somewhat late' to be securing written persmission, it is better late than not at all.

I do need to share the following. In using the SLQI I found myself (and my people) quite uncomfortable with the questions related to the quality, "Husband of One Wife." Only five quesitons described a righteous person. The remaining eleven questions put the holy person in a very defensive positon. The psychological affect of that kind of approach was quite devastating and caused several people to refuse to take part in the project. Another factor was the length of the SLQI. The educational level and academic experience of the participants was such that, when added to the other tests they were taking, they felt quite overwhelmed by one more long test. In order to continue using the SLQI I reduced the total number of qualities being tested from 19 to 11. In order to maintain integrity I did not change or remove any questions related to the 11 remaining qualities.

The project itself has been completed and I am in the process of writing the dissertation. I hope my failure to communicate with you about the written permission and the reduction in length does not cause a problem. With the one concern mentioned above, the instrument is very informative and should have wide use in the church.

Sincerely yours,

Frank B. Wichern, Ph.D.
CLINICAL PSYCHOLOGIST

January 14, 1988

David Eugene Paul
P.O. Box 35
Perryville, KY 40468

Dear David:

Thank you for your letter of 12/22/87. I appreciate your observations and use of the SLQI. I would appreciate receiving a copy of your work when finished, particularly in statistical information.

As I indicated in our previous phone conversation, you do have my permission to use the SLQI in your research.

Best Wishes,

A handwritten signature in cursive script, appearing to read "Frank", followed by a horizontal line.

Frank B. Wichern, Ph.D.

FBW/klm

APPENDIX B

Interview with Dr. Frank Bateman Stanger

(*: Where the writer of the dissertation interjected his own ideas in response to Dr. Stanger's comments.)

October 23, 1985

After I shared with Dr. Stanger about my Doctor of Ministry project he said that he felt I was on the right track because:

- 1) The Church is not focusing on Spiritual Growth; instead it is doing many other things.
- 2) Spiritual formation is more than evangelism.
- 3) There are very limited resources available.

He commented that Abingdon Press will be publishing his book on the story of Centenary United Methodist Church, where he conducted a Spiritual Formation Ministry.

Dr. Stanger prefers the term spiritual formation over discipleship as discipleship is too exclusive. For example, "Who am I being disciplined to?" and "Am I being disciplined to you or to Christ?" His three convictions about spiritual formation:

- 1) Spiritual formation is imperative for every Christian, not an elective. In the first chapter of his book will be 11 imperatives about spiritual formation.

- 2) Unless there is a plan, most Christians won't participate in spiritual formation.

- 3) It is the responsibility of the church to offer its members the opportunity of participating in such a plan.

His thesis: "What's involved in a local church offering such a plan?"

Interview with Dr. Frank Bateman Stanger - cont.

Spiritual Formation: The primary goal of the church

What does the church exist for (primarily)? Spiritual Formation. The church needs to coordinate all of its activities so that everything points in the direction of spiritual formation. Yet, the church is fragmented, too many "important" areas. The church needs to say there is ONE important focus: spiritual formation, and then "what I do contributes to it!"

* We need to help all those in the church to see how what they do contributes to spiritual formation--the primary goal. Not that spiritual formation is one of the areas but that it is THE EMPHASIS OF ALL THE AREAS OF CHURCH LIFE.

While at Centenary in Lexington, they developed ten areas of spiritual growth that are necessary for proper spiritual formation:

1. BIBLE STUDY - Skills for self and leadership.
2. THEOLOGICAL STUDY - Main theological doctrines: Father, Son, Holy Spirit, Salvation, etc.
3. DEVOTIONAL LITERATURE OF THE AGES - the classics.
4. PRAYER: Praise, Intercession, Petition.
5. PERSONAL SPIRITUAL DISCIPLINES: Fasting, submission, prayer, celebration, meditation, etc.
6. COMMUNITY (relating to others).
7. STEWARDSHIP.
8. WITNESS & EVANGELISM.
9. SERVICE.
10. PSYCHO-SOCIAL GROWTH: Applying insights of Psychology and Sociology to spiritual formation.

Interview with Frank Bateman Stanger - cont.

* In looking at the type of church I have usually served, I have added an eleventh area. In some situations this new one would probably just be a more advanced part of most of the first ten. In churches where the average member has little control over his/her own life and no opportunity to develop any leadership skills or know-how, the area of LEADERSHIP would be of vital importance both as a way of going deeper in all of the above and as a separate area of study.

11. LEADERSHIP.

Sooner or later each Christian needs to have participated in all of these areas to grow as a Disciple. A church, especially a small one, cannot expect to be able to deal with all areas at once. Thus, they will need to prioritize the needs. For example, choosing Bible Study because the people are biblically illiterate. Or choosing service because they have become 'ingrown.' Psycho-social because of emotional barriers. The church ought to have a plan in each area so that when a person says this is my need, the church has a plan for that person. There should be an overall plan to cover and coordinate all these areas.

* I am particularly concerned with the coordination, as there is a good supply of literature that would suffice for many of these areas individually, but nothing to coordinate that material so that there is no duplication or gaps.

* In a small church such as Perryville United Methodist Church, I will need to find out the few areas where this church needs attention. The next step will be to train leaders and find the resources.

A sample survey was developed out of this interview.

It is on page 46.

APPENDIX C

Lesson Plan - Overview

Lesson #	Date	Category	Description
1	2/15	Intro.	General Introduction. Interest Questionnaire (see pages 249-251).
2	3/1	Intro.	Myers-Briggs Type Indicator (Form G).
3	3/15	Intro.	MBTI interpreted by Dr. Fred Layman.
4	3/22	Planning	Getting Started: What do we need to know? Nehemiah 1. Notebook with Scripture for daily devotional (see page 83).
5	4/5	Planning	Getting Started: This is what we know. Nehemiah 2:1-8.
6	4/26	Planning	Establishing a Ministry: Trip Plan (see page 207), Goal & Objectives. Nehemiah 3.
7	5/3	Planning	Establishing a Ministry: Action Plans. Nehemiah 3:1-32.
8	5/17	Planning	Establishing a Ministry: Action Plans. Nehemiah 2:11-20.
9	6/7	Leadership	Delegation of Authority; Action plans. Exodus 18:13-26.
10	6/28	Leadership	Analysis of Ad. Council meeting. Choosing a leader. I Timothy 3:1-13.
11	8/2	Leadership	Leadership: Introduction to gifts of the Spirit: handed out Kinghorn's Discovering Your Spiritual Gifts.
12	8/23	Leadership	Leadership: gifts of the Spirit. Test from Discovering Your Spiritual Gifts. New list of Scripture for private devotions (taken from Prayer and Temperament, see page 254).

Lesson Plan - overview cont.

Lesson

#	Date	Category	Description
13	8/30	Leadership	Leadership: Scored and shared gift tests and how the group assigned gifts to each other. Devotional pattern #1 (see pages 252-254).
14	9/13	Leadership	Leadership: Styles of leadership - chart of 5 various styles (from Lindberg and Shawchuck see page 208). Chose their preferred style. Identified gifts for two ministries of practicum. Devotional pattern #2 (see pages 255-257).
15	9/20	Leadership	Leadership: more on leadership styles. Devotional pattern #3 (see pages 258-259).
16	9/27	Leadership	Leadership: Evaluation of a ministry (see pages 209-210). Devotional pattern #4 (see pages 260-261).
17	10/11	Leadership	Leadership: Evaluation exercise. What needs to be in a report to the Admin. Council (see pages 211-218). Devotional pattern #5 (see pages 262-264).
18	10/18	Leadership	Leadership: More on what to present to Admin. Council. SLQI handed out. Comments on program.
19	11/1	Final	Strength gifts. General sharing on value of the project.

Lesson Plan 6

The Trip Plan was used to introduce the relationship between goals, objectives, and action plans.

TRIP PLAN

You have been given \$1,000.00 to spend on a trip. You may spend some or all of it, but you must take a trip. Your anonymous donor requires that you answer the following questionnaire (of course) and indicate how much money you intend to spend on the various aspects of the trip (be as specific as possible).

Where are you going? (Your destination)

GOAL

Why are you going? (Your reason)

PURPOSE

How are you going? (Means of transportation)

OBJECTIVE AND ACTION PLANS

Which way will you be going? (Route) [Be specific at to intermediate stops].

OBJECTIVE AND ACTION PLANS

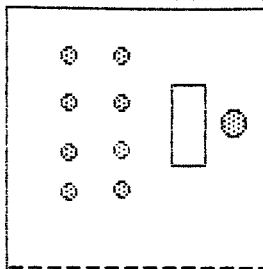
What do you need in order to go? [meals, lodging, clothing, etc]

ACTION PLANS

Lesson Plan 14

Leadership Styles

Preferred seating:

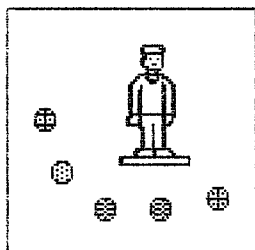


DECISION MAKING: Made and announced by the elders. Unhurried pace.

LEADER'S FUNCTIONS AND STYLE: To maintain and preserve the status quo.

RESOLVING CONFLICT: Rejecting and ignoring forces which threaten stability of the status quo.

VIEW OF PERSONS: Persons are secure in the status quo; little initiative is expected.

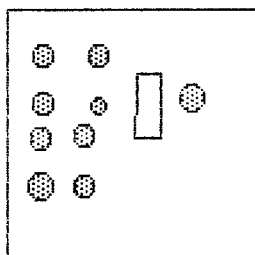


DECISION MAKING: Spontaneous, unpredictable. Proclamation by leader.

LEADER'S FUNCTION AND STYLE: To lead and motivate through personal appeal.

RESOLVING CONFLICT: Welcoming challenge; thriving on conflict.

VIEW OF PERSONS: Persons are active and capable, but need constant direction and intervention.

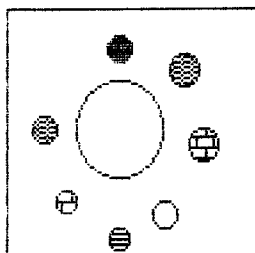


DECISION MAKING: Issuance of orders from the top; conscious, rationalized, calculated.

LEADER'S FUNCTION AND STYLE: To direct by handing down decisions.

RESOLVING CONFLICT: Bringing about subjection to authority through directives and appeal to written policy.

VIEW OF PERSONS: Persons need controls and prefer direction.

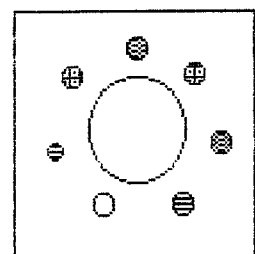


DECISION MAKING: Group decision through informal, intimate, and fluid relationships.

LEADER'S FUNCTION AND STYLE: To create an atmosphere conducive to expression and participation.

RESOLVING CONFLICT: Resolving conflict through compromise.

VIEW OF PERSONS: Persons learn to seek and accept responsibility when properly motivated.



DECISION MAKING: Continuous adaptation with purpose kept relevant to environment.

LEADER'S FUNCTION AND STYLE: To clarify goals, interpret environment, and monitor change.

RESOLVING CONFLICT: Integrating creative elements of conflict to achieve benefit.

VIEW OF PERSONS: Not all have same skills and knowledge. Can be motivated through goal clarification and enablement.

Lesson Plan 16

The Evaluation form was used to help the test group understand the kinds of concerns an evaluation could address.

EVALUATION OF MINISTRY

Activity:Dates held:Date evaluated:Objective/Purpose:Goals: (purpose broken down in units)

- 1.
- 2.
- 3.
- 4.
- 5.

Objectives: (means of reaching the goals)

- 1.
- 2.
- 3.
- 4.
- 5.

Action Plans: (specific events to reach objectives):

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Lesson Plan 16 - cont.

Activity:

Rate each goal:	100%	80%	50%	30%	Not reached
1.					
2.					
3.					
4.					
5.					

Rate in discussion form success or failure of activity, giving reasons.

Recommendation: should activity be continued or repeated?
With or without modification?

If Activity is to be repeated or continued, what is the date of the next evaluation? _____

Evaluation Team: (if other than Administrative Council)

:

:

:

:

:

:

APPENDIX D

Full Practicum Report

These ministry proposals will be presented to the 1988 Administrative Council of the Perryville United Methodist Church. They are two results of the Leadership development project conducted during 1987. The proposals are not completed ministries; rather, they contain the rationale for such ministries, a proposed goal, objectives, and several action plans. Leaders for these ministries need to be recruited along with other volunteers. While the Leadership Group did not develop these with the intention of doing them as a group, some of the Leadership Group could be considered as potential volunteers.

Care Ministry

The Care Ministry is a visitation-based ministry to those persons who are shut-in or semi-shut-in. This ministry would start with a small number of persons making a few calls a week and grow to whatever size ministry is both needed and possible.

Rationale. The following questions are asked of this ministry: What is the purpose of this ministry? To bring the Church to the people. How does this ministry relate to the purpose of our local church? It helps them (those visited) still participate in the fellowship of the church. What 'needs' does it address? The need of the shut-in to feel 'worthwhile,' 'important;' to have their spirit fed. What resources are need and what are available? Will need

Full Practicum Report - cont.

tape recorders/players, telephones, birthday cards, etc., volunteers who will agree to be trained and will then call on those in need of caring. What is its time-frame (when does it need to start and how long should it run)? It should begin soon and run from six months to a year with an evaluation at the end of that time.

Program Specifics. What is the overall goal? A team of church members visiting 2 to 3 shut-ins (or semi-shut-ins) a week.

What are the different objectives which need to be worked on to achieve this goal? (1) Determine who needs visiting, (2) Recruit and train volunteer visitors, (3) Schedule the visitation.

In working on the first objective, we would need to define what level of care is going to be offered and who in our church (at the beginning--a later goal is to include others in the community) fits that definition. To develop the second objective, the following would be used to recruit personnel: bulletin inserts, newsletter, announce in Sunday School and worship, individual phone calls to potential volunteers. A large group is not needed. In addition, the specific material for the volunteers to learn would need to be developed (or purchased). A realistic training schedule is another part of this process.

At the end of the 6 months to a year (depending upon which the Administrative Council determines) the ministry is

Full Practicum Report - cont.

to be evaluated for effectiveness. At that time one of the following recommendations will be made: continue the program as it is now; make the following minor changes; make the following major changes; drop the program for now.

Leadership. The following type-related description of leadership is recommended by the Leadership Group:

A person who is at ease with people (not necessarily one who is an extravert) and who is organized, dependable, communicates well, and cares about the ideas and thoughts of others. One who is reliable, enthusiastic, patient, sensitive, and caring. One of the following should be chosen: ISTJ, ESTJ, or an ENFJ. The team should consist of people who are warm-hearted, talkative, cooperative, like doing things for others, like to have an effect on others: ESFJ, ESFP, or ESTP.

The one doing the recruiting: ENTJ.

The one(s) doing the training: ENFJ, ENTJ, ENFP.
(CHOSEN BY ISFJ'S)!

The team to set up the ministry: ISTJ, INTJ, ENTP, and INFJ.

In addition to the personality of the leader, the Council should take into account any spiritual gift(s) which relate to this particular ministry. Gifts such as the following would be good to have on the team, either in leadership or as members: service, compassion, helps, and faith.

Full Practicum Report - cont.

Outreach Ministry

The Outreach Ministry is a visitation-based ministry to two different groups of people: (1) those who do not have a church home and (2) the inactive members of Perryville United Methodist Church. The ministry would begin with a small group making a few calls each week. It would grow into whatever size ministry the church needs and can produce.

Rationale. The same questions are asked of this ministry. What is the purpose? To get more people to come to church. How does it relate to the purpose of our church? It will increase the membership of the church (which has declined over the past two decades). What needs does it address? Through this ministry both inactive members of this church and those who are not in any church will be visited and invited to attend. What resources are available? People in the church who are willing and able to take part in this kind of ministry. What is its time-frame? A time to begin was not addressed; as with the Care Ministry, however, a length of time will need to be set for the trial run. A date will need to be set for evaluation, which will be expected to address the same questions as the evaluation of the Care Ministry: do we continue as is? do we modify the program? do we rewrite it entirely? do we stop doing it for awhile?

Full Practicum Report - cont.

Program Specifics. What is the over-all goal? To increase church membership.

Objectives which will achieve that goal are: (1) determine who is visiting our church and where they live. (2) determine who are our inactives. (3) decide what is needed to assimilate the visitors and inactives into the church. (4) recruit and train the visitation team.

Some of the action plans which, when accomplished, will produce the objectives. Who is visiting our church? Ushers (or greeters) hand out name cards to visitors. A committee of members goes over the visitor cards every Sunday to sort them. They will look for such things as which visitors are local, who is a first-time visitor, who is a second + visitor. Church sponsored specials designed to draw visitors to the church: films, speakers, music, etc. Vacation Bible School Card committee: to sort the VBS registration and attendance cards each night of VBS to determine which children belong to non-churched families.

Who are the inactives? Using the church records, determine the names and locations of the inactives. Maintain a record of worship and Sunday School attendance to learn whose attendance is slipping.

Recruitment should take the same procedure as the Care Ministry. The Leadership Group did not design any action plans for recruitment and training or for assimilation.

Full Practicum Report - cont.

There is a wealth of material available on both of these subjects.

Leadership. The leader should be someone who in an intuitive and preferable an extravert. Two possible types: ENFJ and ENTP. (recommended by an ISTJ and ESFJ, respectively [husband and wife].

In addition to the personality of the leader, the Council should be concerned about the spiritual gift(s) which relate to this ministry. The following gifts are seen as essential to an Outreach ministry: compassion, shepherd, service, faith, helps, knowledge, and evangelism.

Proposal to Administrative Council
January 19, 1988

These ministry proposals are two results of the Leadership Development project conducted during 1987. The proposals are not completed ministries; rather, they contain the reason for the ministry, a proposed goal, objectives, and several action plans. Leaders for these ministries need to be recruited along with other volunteers. While the Leadership Group did not develop these with the intention of doing them as a group, some of the Leadership Group could be considered as potential volunteers. They are presented to the Administrative Council for discussion, modification, and adoption. It is our sincere hope and prayer that you, the Council, will consider these two ministries as possible options for our church.

I. Care Ministry

The Care Ministry is a visitation-based ministry to those persons who are shut-in or semi-shut-in. The goal of this ministry is a team of persons making 2 to 3 calls a week, bringing the Church to those who are not able to get out anymore. This ministry helps those visited still to participate in the fellowship of the church, feel worthwhile and important, and have their spiritual lives fed.

It should begin as soon as a leader and helpers can be recruited and run from six months to a year with an evaluation at the end of that time. At the evaluation one of the following recommendations will be made: continue the program as it is now; make the following minor changes; make the following major changes; drop the program for now.

The Council would need to (1) determine who needs visiting, (2) recruit and train volunteer visitors, and (3) schedule the visitation. A large group is not needed at first. In addition, the specific material for the volunteers to learn would need to be developed (or purchased) as well as develop a realistic training schedule.

Leadership. The leader should be a person who is at ease with people and who is organized, dependable, communicates well, and cares about the ideas and thoughts of others. This person needs to be reliable, enthusiastic, patient, sensitive, and caring. The team of helpers should consist of people who are warm-hearted, talkative, cooperative, like doing things for others, and like to have an effect on others.

Ministry Report to the Administrative Council - cont.

In addition to the personality of the leader, the Council should take into account any spiritual gift(s) which relate to this particular ministry. Gifts such as the following would be good to have on the team, either in the leader or in the helpers: service, compassion, helps, and faith.

II. Outreach Ministry

The Outreach Ministry is a visitation-based ministry to two different groups of people: (1) those who do not have a church home and (2) the inactive members of Perryville United Methodist Church. The ministry would begin with a small group making a few calls each week.

The goal is to increase church membership through (1) determining who is visiting our church and where they live, (2) determining who are inactive, (3) deciding what is needed to assimilate the visitors and inactives into the church, and (4) recruiting and training the visitation team.

The question about who is a visitor can be addressed by the Ushers (or greeters) handing out name cards to visitors. A committee of members goes over the visitor cards every Sunday to sort them and give the results to the team. Some Church sponsored specials will draw visitors to the church: films, speakers, music, etc. Another avenue is Vacation Bible School. A card committee sorts the VBS registration and attendance cards each night of VBS to determine which children belong to non-churched families.

The church records, along with regular worship and Sunday School attendance reports will produce the names and locations of the inactives.

Leadership. The leader should be someone who is comfortable around strangers and is able to express him/herself well. The leader should be someone who can "think well on his/her feet."

In addition to the personality of the leader, the Council should be concerned about the spiritual gift(s) which relate to this ministry. The following gifts are seen as essential to an Outreach ministry, either in the leader or in the helpers: Compassion, shepherd, service, faith, helps, knowledge, and evangelism.

APPENDIX E

Statistical Formulas

1. Sample Variance:

$$s^2 = \frac{1}{n-1} \left[\sum_{i=1}^n x_i^2 - n\bar{x}^2 \right]$$

n = number of observations

x_i = each observation

x_i^2 = the squared observation

\bar{x} = the arithmetic mean

\bar{x}^2 = the squared arithmetic mean

$$\sum_{i=1}^n = \text{to take the sum of all observations in the population}$$

2. F-ratio

$$F = \frac{\text{Larger Variance}}{\text{Smaller Variance}} \quad F(\text{d.f.}) = \text{some number which must be higher than what the F table indicates is allowed.}$$

d.f. = the degrees of freedom, which are derived by taking the n of each population and subtracting 1 from it.

$$3. \text{ t-distribution: } t = \sqrt{F}$$

Statistical Formulas - cont.

4. Analysis of Variance for populations with unequal sizes

Variance Table				
Source	d.f.	Sum of Squares	Mean of Squares	
Among Columns	k-1	$SSC = \left(\sum_{i=1}^k \frac{T_{i.}^2}{n_i} \right) - \frac{T_{..}^2}{n}$	$MSC = \frac{SSC}{k-1}$	
Within Columns	n-k	$SSE = SST - SSC$	$MSE = \frac{SSE}{n-k}$	
Totals	n-1	$SST = \sum \sum x_{ji}^2 - \frac{T_{..}^2}{n}$		

The final analysis is an F-ratio: $F = \frac{MSC}{MSE}$

k = number of samples (pretest and posttest are two samples)

n = number of observations (in each sample)

SSC = Among columns sum of squares

SSE = Within columns sum of squares

SST = Total sum of squares

MSC = Among samples (columns) mean square

MSE = Within Samples mean square

$\sum \sum$ = The sum of sums.

$T_{i.}^2$ = The total of column i squared.

$T_{..}^2$ = The grand total squared.

$$5. \text{ Chi-square } \chi^2 = \frac{(O_i - E_i)^2}{E_i}$$

O_i = Observed number in the (i,j) cell.

E_i = Expected (theoretical) number in the (i,j) cell.

example:

	Test Gp		Control Gp	
	Observed	Expected	Observed	Expected
Those who want to lead.	O_1	E_1	O_3	E_3
Those who do not want to lead.	O_2	E_2	O_4	E_4

Source: Hayslett, page 30 for the sample variance formula, page 141 for the chi-square formula, and pages 159-171 for the Analysis of Variance. Dr. Jack Thompson is the dissertation's source of the F and t formulas.

APPENDIX F

Participants' Attendance and Test Record

These charts summarize the attendance and test record of both groups.

TEST GROUP

Code	Class	%	Tests
A012	17 OF 19	89.5%	ALL
A015	12 OF 19	63.2%	ALL
A019	19 OF 19	100. %	ALL
A020	12 OF 19	63.2%	ALL
A023	4 OF 19	21.1%	Dropped Out
A025	3 OF 19	15.8%	Dropped Out
A032	19 OF 19	100. %	ALL
A033	19 OF 19	100. %	ALL
A034	19 OF 19	100. %	ALL
A035	19 OF 19	100. %	ALL
A036	7 OF 19	36.8%	Dropped Out

CONTROL GROUP

Code	Tests
B002	7 OF 7
B003	7 OF 7
B004	7 OF 7
B005	7 OF 7
B006	7 OF 7
B007	6 OF 7
B008	7 OF 7
B009	7 OF 7
B010	3 OF 7
B011	3 OF 7
B012	7 OF 7
B013	6 OF 7
B014	3 OF 7

APPENDIX G

First Interview

Code:

1. If you were asked to chair a committee in the church what would be your:
 - a. Immediate 'inside' reaction.
Panic --- Fear --- Nervous --- Ready --- Capable
 - b. 'Inside' reaction after thinking about it.
Panic --- Fear --- Nervous --- Ready --- Capable
 - c. Verbal reaction. (what would you say?)
Panic --- Fear --- Nervous --- Ready --- Capable
2. Describe the kind of group/committee you would enjoy being a part of (as a member and as a leader).
For example: How much authority should the leader have?
How should the seats be arranged? How much say should members have? Should non-officers have a voice?
3. Have you ever had a chance to be in leadership:
 - a. In church? What was it?
 - b. In the community? What was it?
 - c. In the work place? What was it?

First Interview - cont.

4. How did it go? Did you feel fulfilled or just glad to be done?
5. Do you ever feel that there have been times when you could have shown leadership if only you had been asked?
6. Would you enjoy more chances for leadership?
7. What would you need to know to be a good leader of a group?
8. Any other comments you would like to make about how you see yourself as a leader?

Results of the First Interview

Code	Type	1a	1b	1c	Total	Mean
A012	ISFJ	3	3	2	8	2.67
A015	ISFP	2	2	2	6	2
A019	ESFJ	2	2	2	6	2
A020	ISTJ	3	2	2	7	2.33
A023	ISFJ	3	3	2.5	8.5	2.83
A025	ISFJ	3	3	3	9	3
A032	ISFJ	4	4	3	11	3.67
A033	ISTJ	5	4	3.5	12.5	4.17
A034	ISFP	5	4	3	12	4
A035	ISFJ	3	2	3	8	2.67
A036	ISFJ	3	2.5	3	8.5	2.83

Code	2a Member	2b Leader
A012	Sit around a table, male leader. All have say, vote.	Leader stand in front, All have say.
A015	Sit around a table, vote, everyone contribute.	Leader seated if a table is used. Vote.
A019	Sit most anyway. Leader needs to be a good listener. Major decisions by vote, rest by consensus.	Sit around table if 10 to 12 people.
A020	Sit around a table, leader seated. Vote. Everyone has say.	
A023	Sit in circle, leader stand. Vote on serious matters, consensus on minor ones. Everyone has say.	
A025	-	
A033	Sit around table, leader seated. Vote. Everyone has say.	
A034	Sit around table, leader do deciding. Very little talking by A034. Vote.	
A035	Semi-circle without table. Leader in front and seated. Vote on Major, consensus on rest.	
A036	Circle or u-shaped, so they can see each other. Leader stand. Vote.	Leader seated

First Interview results-cont.

Code	3a	3b	3c	4
A012	Church financial secy	Homemakers Community drives	None	Comfortable
A015	Nurture Chair. MYF leader for 1 yr with wife. PPRC member.	None	Financial secy for union.	MYF: sense of accomplishment; PPRC: some sense of accomp.; Union: comfortable.
A019	Sunday School Supt. Chairman Administrative Board.	None	Union jobs	Felt had accomplished something.
A020	Nursery worker coordinator	Cancer Drives	None	Church: like it.
A023	U.M. Women jobs	None	None	Glad to be done.
A025	None	None	Supervisor of mechanical tech. crew overhauling heavy equip.	Glad to be done.
A032	Sunday School teacher	None	Supervise 2 people. Trains foster parents. Serves as co- leader.	Teach: like it. Wk: glad sup. is done. Enjoy the co-leading
A033	None	None	None	
A034	None	None	None	
A035	Pres. U.M. Youth	None	Teacher	Enjoyed U.M.Y job. Enjoy teaching.
A036	None	None	None	

First Interview Results-cont.

Code	5	6	7
A012	Don't think so.	No	Not a good leader, a better follower. When school age, a better leader. Feel pressure of work and home. If retired, a lot I'd like to do.
A015	Yes	Feel better as follower.	
A019	Not Necessarily	Not necessarily	If I was called on I could be a leader if different things.
A020	Yes	Church: No. Community: Yes. Work: No.	
A023	No	No	
A025	No	No	I'm not cut out to be a leader. I've always been a better listener than talker.
A032	Probably	Not right now.	Change in work schedule would free up more time. Works best as a co-leader then as a single leader. Shy, takes awhile to get to know people.
A033	No	No	Don't see self as a good leader. No desire to be one.
A034	Nope	No	Doesn't think would make a good leader. Too quiet to be a leader.
A035	Sometimes	Yes	More at ease with people same age or younger.
A036	Yes, nominated but never elected	Yes	I'd be a good leader-- would need help from the people.

APPENDIX G

Final Interview

Answer code:

1: A lot 2: Somewhat 3: A little
 4: Very little 5: None

1. Do you see any connection between what we did in the Leadership Group and:
 - a. your church activities? ____
 - b. your non-church activities? ____
2. Did studying Personality Types help you:
 - a. learn more about yourself? ____
 - b. learn more about other people? ____
3. Did studying the spiritual gifts help you:
 - a. learn more about how God is at work in you? ____
 - b. learn more about how God is at work in others? ____
4. If you were asked to lead a ministry, how would you react: ____ Capable (1), ____ Ready (2), ____ Nervous (3), ____ Fear (4), ____ Panic (5).
5. If you were asked to assist with a ministry, how would you react: ____ Capable (1), ____ Ready (2), ____ Nervous (3), ____ Fear (4), ____ Panic (5).
6. Has this program made you feel you could handle being a leader? ____ (use code from top of sheet).
7. Is there any particular ministry you feel you could take part in now that you did not feel adequate for last January? _____

8. If this program were offered again, would you recommend it to others in the church? ____ Yes, ____ No.
9. Concerning the two projects (Practicum) we worked on, were you happy with the one you were chosen to work on? ____ Yes, ____ No, ____ Didn't matter.
10. Did knowing these would be presented to the Administrative Council help you take it more seriously than if they were just class exercises? ____ Yes, ____ No, ____ Didn't make any difference.

Final Interview - cont.

11. How helpful were the following items from the classes:

- a. Planning ____
- b. Leadership styles ____
- c. Personality type ____
- d. Devotional styles ____
- e. Gifts of the Spirit ____
- f. Affirmations (last class) ____

12. Would you enjoy more chances for leadership? ____ Yes,
____ No, ____ Probably.

13. Would you serve if asked? ____ Yes, ____ No, ____ Depends on
what it is.

14. Would you change or add anything?

15. Any additional comments?

Results of the Final Interview.

Code	1a	1b	2a	2b	3a	3b	4	5	6
A012	2	3	1	1	1	1	Ready (depends)	Ready	2 (not a leader)
A015	2	2	1	2	2	3	Ready	Capable	2
A019	1	1	1	1	1	1	Ready	Capable	1
A020	3	3	1	1	3	3	Nervous	Capable	4
A032	2	3	3	2	2	3	Fear	Nervous	2
A033	5	5	3	1	5	3	Fear	Fear	5
A034	4	2	3	2	2	2	Ready	Ready	3
A035	2	3	2	3	2	2	Ready*	Capable	2

*: "Would have been more nervous before joining the Leadership Group than now."

Code	7	8	9	10	11a	11b	11c	11d	11e	11f
A012	No	Yes	Yes	Yes	2	2	1	1	2	1
A015	No	Yes	Yes	Yes	2	2	1	2	3	NA*
A019	No	Yes	DM^	Yes	1	2	1	1	3	1
A020	No	Yes	Yes	Yes	3	3	1	2	3	1
A032	Si	Yes	Yes	Yes	1	1	2	1	2	1
A033	More**	Yes	No	Yes	2	3	2	1	4	1
A034	Yes^^	Yes	DM^	No	3	3	2	3	2	1
A035	Yes***	Yes	Yes	Yes	2	1	1	1	2	3

*: Not answered.

^: Didn't matter.

** : Feel more able to help now.

^^ : Developing a greeters ministry.

***: Helping give Children's church message.

Code	12	13	14	15
A012	Yes	Yes	No	Learned a different type is all right.
A015	No	Help	No	Enjoyed type.
A019	Yes	Serve if asked	No	Learned.
A020	No	Probably	No	No
A032	Depends	Yes	*	No
A033	No	No	No	Enjoyed being in the group.
A034	No	Yes	-	-
A035	Yes	Depends	*	

*: More on the gifts of the Spirit as they relate to leadership roles in the church.

APPENDIX H

Mid-program Evaluations

Test-group Only #1

Test-group Only #2

Section Evaluation #1

Section Evaluation #2

Section Evaluation #3

Test-group Only #1

This was given out in class at the end of the first session on February 15, 1987. No identity codes were used.

1. Where the directions clear? ☐ Yes, ☐ No.
2. Do you understand what will be expected of you?
☐ Yes, ☐ Not sure, ☐ No.
3. Are you participating because:
☐ Brother Paul asked you? (A)
☐ Dr. Layman's sermon convinced you? (B)
☐ You want to be a better leader? (C)
☐ A combination of the above (check all which apply)? (D)
☐ Other (describe)? (E)
4. How do you feel about being in the Leadership Group?
☐ Excited (A)
☐ Fine (B)
☐ So-So (C)
☐ Not too good (D)
5. Do you feel you will gain anything from being in the Group? ☐ Yes, ☐ Not sure, ☐ No.

Results of Test-group Only #1

Participant	Questions				
	1	2	3	4	5
1	Y	NS	A	C	Y
2	Y	NS	D	B	Y
3	Y	NS	D,A,C	B	Y
4	Y	Y	C	B	Y
5	Y	NS	A	C	N
6	Y	Y	D,A,C	B	Y
7	Y	NS	A	C	Y
8	Y	Y	D,A,C	A	Y
9	Y	Y	D	C	Y
10	Y	NA	D,A,C	C	Y
11	Y	Y	D,A,C	B	Y

Test-group Only #2

This test was given out the week after lesson #13, in order to determine the test group's preferred leadership style.

Using the material you were given at Lesson #13, Sept. 13, answer the following questions:

1. Which leadership style is closest to how our church operates? ____
2. Which leadership style is best when a crisis occurs? ____
3. Which leadership style would suit you the best if you were the leader of a committee? ____
4. Which leadership style would suit you the best if you were a member of the committee? ____
5. Which leadership style should our church be having at this point in its history? ____

Leadership styles.*

1. Traditional: focuses on the need to maintain the tradition by preserving the status quo.
2. Charismatic: Focuses on an intuition, a vision, or a call.
3. Classical: Focuses on the achievement of organizational goals.
4. Human Relations: Focuses on the need for persons to experience personal growth and to achieve their own personal goals in the organization.
5. Systems: Holds the organizational goals and the goals of persons to be of equal importance.

Results

Code	Type	Temperament	Questions				
			1	2	3	4	5
A012	ISFJ	SJ	4	3	4	4	4
A015	ISFP	SP	4	5	1	4	4
A019	ESFJ	SJ	4	5	4	4	4
A020	ISTJ	SJ	1	3	1	1	5
A032	ISFJ	SJ	1	2	4	4	4
A033	ISTJ	SJ	4	3	4	4	5
A034	ISFP	SP	3	5	4	1	2
A035	ISFJ	SJ	3	3	4	5	5

* see handout on page 208.

Section Evaluation #1

Date: _____

Code: _____

You are in an Administrative Council meeting. A particularly well-liked member asks the Council to consider a new ministry. Assume the new ministry sounds like it might be a good idea to you.

1. Which of the following should be asked before approval is given? (Circle all that apply)
 - A. What is its purpose?
 - B. How long do we have before it needs to begin?
 - C. How much will it cost?
 - D. What 'needs' does it address?
 - E. How does it relate to the PURPOSE of the Church?
 - F. What resources are available?
 - G. How long should it run?

2. How important is it to you to find out this information before voting to approve or disapprove this request?
 - () Very Important,
 - () Somewhat Important,
 - () May or May not be important,
 - () Not too important,
 - () Not important at all.

3. Assuming you consider it at least a little important, would you be willing to ask any of these questions?
 - () Yes, () No, () Probably not.

4. If you were to one presenting this new idea, how would you feel if the Council asked any of these questions?
 - () Threatened and Depressed
 - () Not very popular
 - () Neutral (no strong feeling either way)
 - () Okay
 - () Fine

5. How did Nehemiah approach his problem? Match problem with response.

_____ A. Jerusalem without walls.	1. Confessed the sins of his people
_____ B. A king to ask for help	2. Asked God to help with the king
_____ C. The sins that caused the problem	3. Spent weeks in prayer and fasting
_____ D. His own relationship with God	4. Wept and went to God in prayer and fasting

Section Evaluation #1 - cont.

6. Would you expect the Bible to give advice about leadership? () Yes, () Not sure, () No.
7. How often do you turn to the Bible for guidance in daily living?
- () Regularly
 - () Frequently
 - () Sometimes
 - () Seldom
 - () Never

Section Evaluation #1 - cont.

Test Results - TEST

Code	1	2	3	4	5	6	7
-----	---	---	---	---	---	---	---
A012	3	1	1	2	4	1	1
A015	2	2	1	1	1	1	3
A019	4	1	1	1	1	1	1
A020	2	2	1	1	5	1	3
A032	2	1	1	2	1	1	3
A033	3	1	3	3	4	1	2
A034	2	1	3	3	3	1	1
A035	2	1	1	2	4	1	2
A036	2	1	1	2	4	1	2
-----	---	---	---	---	---	---	---
TOTAL:	22	11	13	17	27	9	18
CONTROL: 9							
-----	---	---	---	---	---	---	---

Test Results - CONTROL

Code	1	2	3	4	5	6	7
-----	---	---	---	---	---	---	---
B002	2	1	3	1	3	1	3
B003	2	1	1	1	1	1	3
B004	2	1	1	3	3	1	3
B005	4	1	1	1	3	1	4
B006	2	1	1	2	1	1	2
B007	2	2	1	1	1	1	3
B008	2	1	1	2	5	1	1
B009	2	1	1	1	1	3	3
B011	3	1	3	2	3	1	3
B012	2	1	1	3	3	1	2
B013	3	1	1	1	1	1	5
B014	2	1	1	2	1	1	2
-----	---	---	---	---	---	---	---
TOTAL:	28	13	16	20	26	14	34
COUNT: 12							
-----	---	---	---	---	---	---	---

Section Evaluation #2

This instrument was used to determine if there had been any change in how the test group would react to an invitation to lead or help four specific ministries.

1. If you were asked to help plan for a particular ministry, what would be your reaction?

(Value of score:	4	3	2	1
	Fear	Uneasiness	Calm	Excitement
a. Revival.....				
b. Financial Campaign....				
c. Sunday Sch. Membership Drive.....				
d. Visitation program to call on area Shut-ins.....				

2. If you were asked to be in charge of a particular ministry, what would your reaction be?

(Value of score:	4	3	2	1
	Fear	Uneasiness	Calm	Excitement
a. Revival.....				
b. Financial Campaign....				
c. Sunday Sch. Membership Drive.....				
d. Visitation program to call on area Shut-ins.....				

Section Evaluation #2 - cont.

Results - TEST and CONTROL

TEST

Code	1	2
-----	-----	-----
A012	2.0	2.5
A015	2.0	3.0
A019	2.0	2.0
A020	2.5	3.0
A032	2.8	4.0
A033	2.3	3.3
A034	2.8	4.0
A035	2.5	2.8
A036	3.0	3.3
-----	-----	-----
TOTAL:	21.9	27.9

CONTROL

Code	1	2
-----	-----	-----
B002	2.0	2.0
B003	2.0	3.0
B004	2.0	3.0
B005	2.0	3.0
B006	2.0	2.3
B007	2.0	2.0
B008	2.3	3.0
B009	2.3	3.0
B010	2.0	2.0
B012	2.5	3.0
B013	3.0	3.3
B014	2.8	2.8
-----	-----	-----
TOTAL:	26.9	32.4
COUNT: 12	-----	-----

Section Evaluation #3

The first two forms were used by the test group. The third form was mailed to the control group. See page 265 for a comparative listing of the gifts by Small and Kinghorn.

Lesson #11: Gifts of the Spirit #1

1. Read the booklet Discovering Your Spiritual Gifts: A Personal Inventory Method, pages 1 through 13 and the four passages of Scripture listed on page 10.
2. Based on your reading, make an 'educated' mark which gift(s) you think you have or you think God wants you to have.
3. Based on your reading, make an 'educated' mark which gift(s) the other members of the Leadership Group have.

(The test group's names were used when this was administered.)

Gifts:	/ 12 /	15 /	19 /	20 /	32 /	33 /	34 /	35 /
Apostle								
Prophecy								
Evangel.								
Shepherd.								
Teaching								
Serving								
Exhort.								
Giving								
Give Aid								
Compas.								
Healing								
Wk Mira.								
Tongues								
Int. Tong								
Wisdom								
Knowled.								
Faith								
Discern.								
Helps								
Admin.								

Section Evaluation #3 - cont.

Test Group Copy

- | | |
|-------------------------|-----------------------------|
| A. APOSTLE | K. WORKING MIRACLES |
| B. PROPHECY | L. TONGUES |
| C. SHEPHERD (pastor) | M. INTERPRETATION OF TONGUE |
| D. TEACHING | N. WISDOM |
| E. SERVING | O. KNOWLEDGE |
| F. EXHORTATION | P. FAITH |
| G. GIVING | Q. DISCERNMENT |
| H. LEADER IN GIVING AID | R. HELPS |
| I. COMPASSION | S. ADMINISTRATION |
| J. HEALING | T. EVANGELISM |

Which gift(s) should be sought for people engaged in the following ministries: (Use the letters above).

Visitation Ministry to Shut-ins: _____

Visitation ministry to non-churched and inactive members:

Section Evaluation #3 - cont.

Control Group

1. The Leadership Group recently studied the gifts of the Spirit and they took a "gift inventory" to determine the gift of the Spirit they have or have leanings towards. The 20 gifts mentioned in Paul's letters (I Corinthians 12, Romans 12, Ephesians 4) are listed below. Match the gift with the member of the Leadership Group you feel has that gift. Each gift may be used for more than one person.

- | | |
|-------------------------|------------------------------|
| A. APOSTLE | K. WORKING MIRACLES |
| B. PROPHECY | L. TONGUES |
| C. SHEPHERD (pastor) | M. INTERPRETATION OF TONGUES |
| D. TEACHING | N. WISDOM |
| E. SERVING | O. KNOWLEDGE |
| F. EXHORTATION | P. FAITH |
| G. GIVING | Q. DISCERNMENT |
| H. LEADER IN GIVING AID | R. HELPS |
| I. COMPASSION | S. ADMINISTRATION |
| J. HEALING | T. EVANGELISM |

(The actual form had the test group's names. To maintain confidentiality, their codes have been used here.)

A035 ____

A036 ____

A032 ____

A020 ____

A015 ____

A034 ____

A019 ____

A033 ____

A012 ____

2. Which gift(s) should be sought for people engaged in the following ministries: (use the letters as in #1).

Visitation ministry to Shut-ins. _____

Visitation ministry to non-churched and inactive members.

Section Evaluation #3 - cont.

Results				
Participant	Self 1	Inventory 2	Test Gp (5+ votes) 3	Ctrl Gp (3+ votes) 4
A012	Teach Serve Give Give Aid Compass. Faith Discern. Helps Admin.	Teach (5) Serve (3) Give (4) Give Aid (6) Faith (2) Helps (1)	Teach (5) Serve (8) Comp. (6) Faith (5)	Teach (4) Discern.
A015	Serve Give Give Aid Comp. Wisdom Faith	Serve (4) Give (1) Comp. (5) Faith (2) Wk. Mir. (2)	Serve (5) Give (5) Comp. (5) Helps (6)	 Helps (3)
A019	Serve Give Give Aid Comp. Faith Discern. Helps Admin.	Serve (4) Give (1) Faith (3) Helps (2) Healing (4) Sheph. (4)	Serve (7) Give (5) Give Aid (6) Comp. (7) Faith (5) Helps (5)	Give Aid (3)
A020	Serve Give Give Aid Comp. Wisdom Knowledge Faith Helps	Give (3) Comp. (1) Know. (4) Healing (2)	Serve (5) Give (5) Give Aid (5) Comp. (7)	Give Aid (3) Teach (3) Discern. (3)

Section Evaluation #3 - Cont.

Results				
Participant	Self 1	Inventory 2	Test Gp (5+ votes) 3	Ctrl Gp (3+ votes) 4
A032	Teach Exhort. Give Aid Comp.	Teach (2) Exhort (4) Comp. (4) Faith (1) Give (3)	Teach (7) Comp. (6) Faith (5) Give (6) Serve (7) Helps (5)	Teach (3) Sheph. (3)
A033	Serve Give Comp. Faith Helps	Serve (2) Give (3) Faith (4) Helps (1) Wk. Mir. (5) Prophecy (5)	Serve (7) Give (5) Comp. (6) Faith (6) Helps (5) Give Aid (6)	 Give Aid (5)
A034	Give Comp. Faith	Give (1) Comp. (3) Faith (2) Helps (4) Teach (5) Wk. Mir. (5) Serve (7)	Comp. (5) Faith (5) Serve (6)	 Discern. (5) Knowledge (3)
A035	Teach Serve Give Aid Comp. Helps	Teach (4) Serve (1) Comp. (2) Helps (5) Sheph. (3)	Teach (7) Serve (5) Give Aid (6) Comp. (6) Helps (5) Faith (5)	Teach (3) Sheph. (7)

Section Evaluation #3 - cont.

An additional set of questions on Section Evaluation #3 dealt with which spiritual gifts would be needed by the two ministries of the practicum.

<u>Shut-In Ministry</u>	
<u>Test Group</u>	<u>Control Group</u>
<u>(Gifts with 4+ votes)</u>	<u>(Gifts with 4+ votes)</u>
Serve (7)	
Compassion (7)	Compassion (8)
Helps (7)	Helps (4)
Faith (4)	
	Wisdom (5)

<u>Outreach Ministry</u>	
<u>Test Group</u>	<u>Control Group</u>
<u>(Gifts with 4+ votes)</u>	<u>(Gifts with 3+ votes)</u>
Compassion (6)	Compassion (3)
Shepherd (5)	
Serve (5)	
Faith (5)	
Helps (5)	
Knowledge (4)	Knowledge (5)
Evangelism (4)	Evangelism (3)
	Wisdom (5)
	Teaching (3)

It is interesting that both groups rate those gifts normally considered evangelistic low or not at all.

APPENDIX J

Interest Questionnaire

Code :

Some of the questions relate to your practice while others to your level of understanding. Mark it according to the following pattern.

- 1 = Very strong
2 = Moderately strong
3 = Weak
4 = Very weak
5 = No interest

SPIRITUAL GROWTH

Understanding

1. Assurance of Your Salvation
2. Love as a Christian imperative
3. Fruit of the Spirit
4. Armor of God
5. Family relationships as taught by the Bible
6. Forgiveness
7. The Lord's Prayer
8. Main Bible Doctrines (Justif., Redemption, Atonement, etc.)

[illegible]

Practice

9. Personal prayer life
10. Ability to study the Bible
11. Ability to teach the Bible
12. Stewardship of money & other resources
13. Stewardship of time
14. Witnessing
15. Service
16. Fasting

[illegible]

Interest Questionnaire - cont.

Code:

UNDERSTANDING THE CHURCH:Understanding

1. Purpose of the church
2. Mission of the church
3. Gifts of the Spirit
4. Jesus' relationship to church
5. The Holy Spirit and church
6. The sacrament of Baptism
7. The sacrament of Holy Communion
8. Biblical organiz. of church
9. Present day organization
of the church
10. Church history
11. The church and evangelism
12. The church and missions
13. The church and social concerns
14. The ministry of the laity
(the church members)

1	2	3	4	5

Practice

15. Intercessory prayer
16. Worship

LEADERSHIP SKILLS:Understanding

1. Styles of leadership
2. Evaluation (how to know how
well a project was run)
3. How a group functions

1	2	3	4	5

Interest Questionnaire - cont.

4. Making Plans

1	2	3	4	5

5. Delegation of Authority

6. Setting Priorities:

- Goals
- Objectives
- Tactical Plans

7. Making up a budget

Answer the next few questions according to the following pattern: (Your ability to do the specific job?)

- 1 = Very well
- 2 = Satisfactory
- 3 = Not too well
- 4 = Poor
- 5 = Not at all

8. You are asked to set up a ministry to the Shut-ins. You have their names addresses, and the names of church members who would like to be part of such a ministry.

1	2	3	4	5

9. You have been asked to set up a program of outreach to all young adults (ages 17 through 30) in Perryville. All you have is the High School annuals for the past 10 years. The church is committed to reaching this group and has given you a budget of \$500.00.

10. You have been asked to help another person set up a visitation team to call on people who have visited our church. Since they have already 'broken the ice' so to speak, these visits will be easy one. You will need to locate a few other members of the church who would like to join in this ministry. (no more than 3 or 4 should be involved)

11. How well would you rate yourself as a leader of God's people?

Interest Questionnaire - Results

1. Spiritual Growth Understanding
2. Spiritual Growth Practice
3. Spiritual Growth Total
4. The Church - Understanding
5. The Church - Practice
6. The Church - Total
7. Total of Spiritual Growth and the Church
8. Leadership Skills - Understanding
9. Leadership Skills - Practice
10. Three Sample Ministries
11. Self - Rate
12. Leadership Skills Total

Test Group - PRETEST

[illegible]

Control Group - PRETEST

[illegible]

APPENDIX K

Spiritual Formation Exercise #1

(All quotes are from Prayer and Temperament: Different Prayer Forms for Different Personality Types, by Chester P. Michael and Marie C. Norrissey, The Open Door, Inc., 1984.)

This particular devotional pattern consists of four basic steps, each of which address and uses one of the four basic personality traits:

READING	uses SENSES (S)
MEDITATION	uses THINKING (T)
PRAYER	uses FEELING (F)
CONTEMPLATION	uses INTUITION (N)

While we all have strength in two of these traits, we have the ability to respond with any of them. It is just that the ones which are weaker take more energy and thought to keep going.

This devotional pattern will give you a good idea of the strength of particular traits and may help you as you develop an ongoing devotional style.

"READING is the eager seeking after the Word of God and divine truth and the way by which God's truth is imparted to us. The revelation of God's truth is found primarily in the Sacred Scriptures; but God also reveals His Presence in other books, in created nature, in other people, in the events of history, and in the events of divine providence.

"As long as the Word of God is in a book, or in nature, or in the word and work of someone else, it will not have the effect upon us that God intends it to have. Therefore through MEDITATION we must welcome the Word of God into our lives and turn it from a dead word into the living word and presence of God. Having received God's truth, we need to chew it and ruminate upon it as a cow does upon its cud. Through meditation we discover the beauty and goodness of God's truth and apply it to our own situation and needs. Thus we bring to life the meaning of divine revelation as we personalize and adapt it to our daily living.

"Our response to this revealed truth is the PRAYER. We can accept the Word of God or dismiss its value for us. In the PRAYER we decide what changes we want to make in our life as a result of the truth of God that has been revealed to us. Our response is expressed through words, thoughts, desires, feelings, resolutions, decisions, commitments, dedications; or through sorrow for past failures; through gratitude, praise, petition.

Spiritual Formation Exercise #1 - cont.

In this third step we use the following four different kinds of prayer: Adoration, Contrition (Confession), Thanksgiving, Supplication. "All of these are our responses to God's Word. To limit our prayer merely to these four responses to God's Word would be a grave error. Prayer is a dialogue in which we both listen to God and then respond to Him.

"In CONTEMPLATION we seek to effect the union of love that should result from our dialogue with God. This is meant to be the consummation of the union of our mind and God's truth, of our heart and God's love, of our life and God's life, of our person and the person of God. This can be neither hurried nor forced. We need to give ample time and undistracted attention to the word, truth, or task at hand if we hope to experience any kind of mystical union with God here on earth."

The following suggestions will make this easier:

1. Choose the time of day when most alert, least distracted, least tired, most well-rested, and without outside pressure.
2. Set aside a place that is quiet and restful, warm or cool as needed, comfortable, conducive to giving Your full attention to God and God's Word.
3. Read the Scripture passage slowly several times, trying to savor each word and phrase, making sure you come to a good understanding of what the text is saying. It may help to read it aloud.
4. Meditate on the text, try to personalize it so that it speaks to your particular needs. You may want to keep a notebook or pad of paper handy to note insights or reflections.
5. Prayer is our response to the Word of God. Use the four steps, but do not limit yourself to them.
6. In Contemplation, we must give God ample opportunity to reveal Himself anew to us. This requires silence, stillness, and a willingness to wait until the Lord Himself moves our heart, stirs up our will, and enlightens our mind.

Spiritual Formation Exercise #1 - cont.

As you get used to using this pattern you can mix up the four main steps in any order, even returning to a step more than once. Let the pattern be an aid, a tool for your spiritual growth.

Prayer suggestions are from Prayer and Temperament.

Suggestion #1:

READING: Matthew 9:9-13

MEDITATION: Jesus came to call sinners, the unworthy. God is merciful. Therefore, none of us need ever be discouraged or imagine that we are unworthy of being in the presence of God and Christ. However, having received God's gracious invitation and assurance of mercy and forgiveness, we now have the duty to follow Jesus in his example of mercy and forgiveness toward those who have offended us. This also means following Jesus in a life of victimhood, The Way of The Cross.

PRAYER SUGGESTIONS: FOR AUGUST 24 - 29, 1987

MATTHEW 9:9-13

MATTHEW 9:36--10:8

MATTHEW 10:26-33

MATTHEW 10:37-42

MATTHEW 11:25-30

MATTHEW 13:1-23

Spiritual Formation Exercise #2

This material comes from Prayer and Temperament: Different Prayer Forms for Different Personality Types, by Chester P. Michael and Marie C. Norrisey, The Open Door, Inc., 1984. (In the original, the individual names were typed in where the blank lines are now)

This form of prayer uses your "creative imagination to transpose the words of Sacred Scripture to (your) situation today....We try to think of the words of the Bible as though they were a personal letter from God addressed to each one of us. Only secondarily are we concerned about the original, historical meaning of a text of Scripture; our primary concern is trying to (understand) what meaning these revealed words have for us today. Thus the Word of God becomes alive and applicable to our situation."

I have included the actual text for three days, changing some of the specific words to make it seem as if directed just to you.

- 1) Read the text several times, asking yourself what does it say to you and what should be your response to this personal, individual message from God.
- 2) Read the original text from your Bible, noting where the changes have been made.
- 3) Make note of any words that seem especially important, for example, "Fear not" in the first one. "What fears do you have? Water and fire were the two great dangers which aroused the fears of ancient people; what are the greatest dangers you face in your life? What is the Lord telling you to do in time of danger?" You might find it useful to keep a notebook handy during this time. You may find it helpful to use the steps from the first exercise: Read (by the above method), Meditate, Pray, Contemplate.

* * * * *

Monday, September 14, 1987
Isaiah 43:1-5

Dear _____

But now thus says the Lord, he who created you, _____, he who formed you, _____: "Fear not, for I have redeemed you; I have called you by name, you are mine.

When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.

Spiritual Formation Exercise #2 - Cont.

For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you, _____.

(first name) because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life.

Fear not, _____, for I am with you; I will bring your offspring from the east and from the west I will restore all of your children to you."

Tuesday, September 15, 1987
Ephesians 3:14-21

Dear God,

For this reason I bow my knees before You Father, from whom every family in heaven and on earth is named, that according to the riches of Your glory You may grant me to be strengthened with might through Your Spirit in my inner self, and that Christ may dwell in my heart through faith; that I, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that I may be filled with all the fullness of God.

Now to You who by the power at work within me is able to do far more abundantly than all I ask or think, to You be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

Wednesday, September 16, 1987
John 14:1-16

Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going.

Do not say, "Lord, I do not know where you are going; how can I know the way?"

I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known the Father also; henceforth you know him and have seen him.

Do not say, "Lord, show me the Father, and I shall be satisfied."

Have I been with you so long, and yet you do not know

Spiritual Formation Exercise #2 - cont.

me, _____? He who has seen me has seen the Father; how can you say 'Show me the Father?' Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

Truly, truly, I say to you: _____, who believes in me will also do the works that I do; and greater works than these will you do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will pray the Father, and he will give you another counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

* * * * *

For the following passages, you might try writing them out in the same way as the first three.

Thursday, September 17, 1987
John 8:1-11

Friday, September 18, 1987
Isaiah 58:2-14

Saturday, September 19, 1987
Paul is writing to you personally. "He knows your situation quite well. How do the words apply to you?"
Philippians 3:7-16

Sunday, September 20, 1987
Philippians 4:4-13

Spiritual Formation Exercise #3

All quotes and the devotional descriptions are from Prayer and Temperament, by Chester P. Michael and Marie C. Norrisey, The Open Door, Inc., 1984.

Some people can pray best by not following a strict pattern. They must be "free, unconfined, and able to do whatever their inner spirit moves them to do. . . .it is important that [they] be dedicated to God so that this inner spirit is the Holy Spirit and not a merely human spirit or an evil spirit." We can learn from this kind of personality. They teach us that "acts of loving service can be a most effective form of prayer."

This exercise "makes full use of the five senses and will be flexible and free-flowing. It is what we call 'spirit-filled prayer', totally open to the presence and voice of the Holy Spirit present in each one of us." If you have been keeping a journal during the earlier spiritual exercises, you may want to continue doing so, writing down your reaction to this approach. If you have been struggling to keep a journal, having all kinds of difficulties doing so, feel free to set it aside for this week and just enjoy the time with God.

Monday: Sept. 21, 1987

"Take a walk through the woods or fields or along the road and look for signs of God's love, beauty, power, wisdom, goodness, balance. Praise and thank God for revealing himself in all the events of history: in one's personal history, in the history of the world, and in the history of salvation. Think of some of the mysteries in God's creation which we cannot understand or explain--for example, the problem of sin and evil in the world. Try to make an act of blind faith and trust in God's wisdom, power, and love even when we cannot see clear manifestations of his wisdom, power and love. Read PSALM 8."

Tuesday: Sept. 22, 1987

"Read Daniel 3:26-90. Spend the remainder of your time composing your own song of praise of God for all the beauties of His creation. Include the beauties of the inner world of the Spirit, of one's own nature, of friends, as well as of the physical world."

Spiritual Formation Exercise #3, cont.

Wednesday: Sept. 23, 1987

"Think of the person in the world that you love the most. Ask yourself the following question: How can I see the presence of God in that person? Spend some time praising and thanking God for giving so much goodness, beauty, grace, etc. to that person. Spend some time thanking God for the gift of love whereby you are able to love that person and that person is able to love you."

Thursday: Sept. 24, 1987

"Think of the person you least like of all your acquaintances. Try to see something of God's goodness, love, life, truth, beauty in that person. What might you do to foster and increase the presence of God in that person? Prayer is always a way to help another."

Friday: Sept. 25, 1987

"Plan some sort of celebration of gratitude for God's gifts to some particular person or persons you know. It may be a birthday party for a member of your family. It can be something very simple--for example, invite someone for ice cream and cake some afternoon or evening. Make sure that the celebration is centered around praise and gratitude to God for His blessings, His goodness, His love."

Saturday: Sept. 26, 1987

"Go outside; look for two trees: one which resembles the kind of person you would like to be or your goal in life, another which expresses in some way the kind of person you see yourself to be now. Decide what you need to do in order to change from the way you now are to the way you would like to be or the way God would like you to be."

Sunday: Sept. 27, 1987

"Praise and thank God for all the good qualities that you find in yourself. How can you more fully develop these good qualities?"

Spiritual Formation Exercise #4

The ideas and all quotes are from Prayer and Temperament, by Chester P. Michael and Marie C. Norrisey, The Open Door, Inc., 1984.

"This way of praying was used by the Israelites a thousand to twelve hundred years before the birth of Christ. Its basic trait is the remembrance of an event of salvation history. This commemoration, however, is more than a pious recalling of an event which occurred many years previously; for by immersion in its recollection the praying people relive, participate in, and in a symbolic way make real the past events. All four functions (Sensing, Intuition, Thinking, Perceiving) are involved and the same structure is followed [as in the first exercise]."

"Those employing [this] method of prayer strive to participate in the actual event by projecting themselves back into the historical happening to try to become part of the scene in order to draw some practical fruit for their life. The sensible imagination is employed so that by reliving the event in an affective manner one can come to real sorrow, joy, or resolution of amendment."

"Try to imagine not only what we would see but also what each of the characters involved would say, what the wood of the cross would feel like, the smells, and even the tastes presented. . . .try to make the event as real as possible."

"Adequate time must be given. We must not try to hurry this process, otherwise nothing happens and no value is derived from this form of prayer."

This exercise has ten (10) steps, recommended by Ignatius of Loyola, who was a great teacher of this way of praying.

- 1) Choice of topic (I am giving you the topics.)
- 2) Preparatory prayer (begin with prayer before actually settling down to read and imagine.)
- 3) Composition of place (Get your own spot ready, quiet, private, comfortable)
- 4) Petition for special grace needed (Pray again for God's grace to help you understand)
- 5) See and reflect (Read the passage and attempt to actually see the situation, then spend a few moments reflecting about what you see.)
- 6) Listen and reflect (same)
- 7) Consider and reflect (What lessons, commands, promises have you seen and heard?)
- 8) Draw some practical fruit (Make application to your own life.)

Spiritual Formation Exercise #4 - cont.

- 9) Prayer with God (the Father, Jesus Christ and The Holy Spirit.)
- 10) Close with the Lord's Prayer.

Scripture Suggestions:

- Monday: Luke 10:38-42. "Imagine yourself a friend and fellow-villager of either Mary, or Martha, or Lazarus."
- Tuesday: Luke 24:13-35. "You are one of the two disciples on the road to Emmaus on Easter Sunday afternoon."
- Wed.: John 21:1-19. "Imagine you are Peter. Read the story very carefully so that you will remember all the details. Then close your eyes and relive the scene in your imagination. Try to capture your feelings when Jesus asks you three times, "Do you love me?" Then answer the way you would want to answer rather than merely repeat what Peter said. When Jesus tells you, 'Follow me,' try to imagine what that might mean in the immediate future of your present life."
- Thurs.: Luke 10:25-37. "See yourself as each of the people. Try to envision some situations today where you could act as a Good Samaritan to others in trouble."
- Friday: Mark 9:14-29. "Imagine yourself as the father of the boy and apply the conversation between Jesus and the father to your own situation. Instead of an afflicted son, imagine the affliction is some fault of yours which has resisted cure. Bring this affliction to Jesus and ask Him to cure it."
- Sat.: Luke 7:36-50. See yourself as coming to Jesus as the woman did.
- Sun.: Mark 10:46-52. You are blind Bartimaeus. Also see yourself as one of the crowd who initially rejected the blind man. See Jesus at work with you and for you.

Spiritual Formation Exercise #5

All quotes are from Prayer and Temperament, by Chester P. Michael and Marie C. Norrisey, The Open Door, Inc., 1984.

"The main emphasis of this type of prayer and spirituality is on the orderly progression of thought from cause to effect. . . .If the total method of this prayer. . . is used; and the four steps of exercise #1 (reading, meditation, prayer, contemplation) are followed, all four psychological functions will become involved. Thus it will be real prayer and not an exclusively intellectual exercise."

This type of prayer "is highly recommended for use when reflecting upon a virtue or fault and when trying to discover how best to practice the virtue or overcome the fault."

"This method earnestly seeks to attain the whole truth about the subject chosen for consideration. One looks for new insights from God concerning the virtue to be practiced, the fault to be overcome, the religious practice to be perfected."

"In this type of prayer, one takes a virtue or fault or theological truth and 'walks around it,' studying it from every possible angle. To enable one to get a full grasp on the topic chosen, it is recommended that one uses the seven auxiliary questions: WHAT, WHY, HOW, WHO, WHERE, WHEN, WITH WHAT HELPS and applies each of them to the topic selected."

"It is recommended that you take some short scriptural phrase. . .as a 'spiritual bouquet.' The purpose of this 'spiritual nosegay', as it is sometimes called, is to continue throughout the day the prayerful reflections begun during the early morning meditation."

We must not just read and think. Rather, there should be some kind of change in our lives because of this time of prayer. This would be "expressed through one or more resolutions adopted at the conclusion of the discursive meditation."

"Besides using our intellect and common sense (practical judgment) to discern exactly what is Christian teaching, we should also use our heart to get in touch with our feelings and emotions."

Spiritual Formation Exercise #5 - cont.

Monday, Oct. 12: Luke 1:26-38. "Consider and contemplate the faith of Mary, who is a great saint primarily because of her faith. Faith means the total commitment and blind trust of our lives into the hands of God. We can understand the meaning of faith by seeing it exemplified in the life of another person. Write down the qualities of Mary's faith as you see them exemplified in the Annuncian. What changes do you need to make in your life in order to bring your faith into conformity with Mary's faith.?"

Tuesday, Oct. 13: Luke 1:39-56. "Consider the ministry of Mary toward her cousin Elizabeth. Without any thought of herself, Mary unselfishly hurried to the aid of an old woman having her first baby and remained there until after the birth of John. Mary may be seen as the first 'Eucharistic Minister'* bringing the flesh and blood of Jesus to the home of Elizabeth and Zachary. What might we do to minister better to the needs of others?"

*A Eucharistic Minister is one who celebrates the Eucharist or Lord's Supper. Rev. Paul is the Eucharistic Minister of the Perryville U.M.C.

Wednesday, Oct. 14: Mark 9:33-37. "Spiritual Childhood: virtues of simplicity, trust, charity, purity of intention. What does Jesus mean when he says that we must become as little children if we wish to enter the Kingdom of Heaven? What are the qualities of a small child that are especially needed in our relationship with God? Which of these qualities do you need to intensify and develop at the present time in your life?"

Thursday, Oct. 15: Mark 8:34-38. "Doctrine of the Cross. What does Jesus mean when he insists that in order to be his disciple we must take up our cross and follow him? What are the crosses in your present life? Are you carrying them in the same way that Jesus carried his cross to Calvary? What do you need to change in your present attitude toward your crosses?"

Friday, Oct. 16: Matthew 10:39. "What does Jesus mean by the words, 'loses his life for my sake?' What do you need to do in your life to put Jesus' concerns ahead of your own? How does self-discipline enable us to 'discover who we really are?' Just who are we really? What is our primary purpose on earth? Is it to satisfy ourselves or to fulfill some God-given destiny? What is the ministry God is asking of us?"

Spiritual Formation Exercise #5 - cont.

Saturday, Oct. 17: Matthew 5:20-26 and John 2:13-17. What is the difference between the anger of Jesus and the anger which Jesus condemns in this passage from Matthew? Why is anger so wrong that Jesus equates it with the command against killing? St. Thomas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go to defend ourselves? Is the anger you sometimes feel a justifiable anger, similar to that of Jesus, or the kind of anger Jesus condemns in the Sermon on the Mount? What does one do about one's anger?"

Sunday, Oct. 18: Matthew 6:26-34. "Study carefully each verse of Jesus' teaching about Divine Providence. With what of it do you agree? What do you consider not applicable to your present way of life? What justification can you make for the verses you are unwilling to accept literally? What changes do you need to make in your life in order to follow Christ's teachings here?"

APPENDIX L

Gifts of the Spirit

The lists in this Appendix are representative of how different Christians see this part of Scripture and the Christian life. The first list is by Gerald Small and the second list is by Kenneth Kinghorn. The major difference of opinion is over which gifts are still available to the Church. Kinghorn says all of them and Small disagrees. Small uses the terms Foundational and Sign to indicate the gifts he believes are no longer given to the Church. The problem with his approach is that he must excise those gifts from the lists without doing damage to the lists themselves.

Foundational (Eph. 2:20)	Sign Gifts (Heb. 2:3-4)	Permanent Gifts	Oversight Gifts
Apostle	Tongues	Ministry	Teaching
Prophets	Interpretation	Helps	Exhortation
Evangelists	of Tongues	Giving	Word of
Pastor-	Miracles	Showing Mercy	Wisdom
Teacher	Healing		Word of
Prophecy			Knowledge
			Ruling
			Administration
			Faith
			Discerning of
			Spirits

Source: Small, 28.

Enabling Gifts	Serving Gifts	Tongues
Apostle	Word of Wisdom	Tongues
Prophecy	Word of Knowledge	Interpreta-
Evangelism	Faith	tion of
Shepherding	Gifts of Healing	Tongues
Teaching	Working of Miracles	
	Discernment	
	Helps and Serving	
	Administration and	
	Giving Aid	
	Exhortation	
	Giving	
	Compassion	

Source: Kinghorn, Gifts, 43-59, 60-94, 95-107.

APPENDIX M

Leadership Roles of Participants over the past
Ten YearsTest GroupControl Group1. Lead Others

Sunday School Supt. (1)	Lay Leader (1)
Chairperson Nurture (1)	Chairperson of Education (1)
Coordinator of Nursery (1)	Chairperson of Council on
U.M. Women President (1)	Ministries (1)
Chairperson of Worship (1)	Vice-Chairperson of Council (1)
	Chairperson of Finance (1)
	Chairperson of Trustees (1)

2. Solitary Responsibilities

Administrative Board	Career Planning Secretary (1)
Secretary (1)	Higher Education & Campus (1)
Financial Secretary (1)	Membership Secretary (2)
Nurture: Education (1)	Church Treasurer (1)
Children's Ministry (1)	
Lay Member of Annual	
Conference (1)	

3. Committee/Board Membership

Age-level Work area (4)	Age-level Work area (1)
Members at Large on	Members at Large (7)
Administrative Board/	Trustees (4)
Council (7)	Pastor-Parish Relations (1)
Trustees (5)	Finance (1)
Pastor-Parish Relations (1)	Nominations & Personnel (3)
Finance (3)	Nurture (1)
Outreach (1)	Council on Ministries (1)

Source: Charge Conference Records, The Perryville United Methodist Church, Perryville, Kentucky.

The numbers in parentheses indicate how many from each group have served, or are serving, in that capacity.

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